THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 9. JULY, 1896. No. 12

THE STORY OF THE YEAR.

WE make no apology for the "story of the year's work" undertaken by the Women's General Missionary Society. Space will not allow an extended account, yet what more fitting than to present in this MAGAZINE, where they will surely meet the eyes of the earnest loyal worker, the soul-quickening facts as they stand recorded by the different secretaries of the Women's Board. Facts and figures are prosaic to look at, but when closely studied they may become radiant with the poetry of truth and magnetic to those who desire a knowledge of what is being accomplished. We trust that even the casual reader may see in the summary something of the untiring, devoted labor of our missionaries, home and foreign; of the heroism and devotion which demonstrates the importance and value of the work performed.

This birds-eye view of the year's work is not intended in any way to take the place of the "Minutes;" but as the appetite of a hungry man is whetted by reading a bill of fare, or the desire of a student for intellectual pabulum stimulated by reading a book catalogue, so it is hoped that this will but increase the desire for a knowledge of the work in all its details, to be found only in the "Minutes."

Our Foreign Work.

Mrs Mary B. Reid our Foreign Secretary says in her report: In reviewing the work of the past year we are pleased to report an apparently very successful year. Nothing striking or marvelous has taken place, but the workers both at home and abroad have seemed to do their best, and the Lord has blessed their efforts, by making the work to grow and flourish, possibly to a greater extent than in years past. The very interesting reports which come to us from month to month from the fields where our faithful missionary women are toiling, very clearly indicate that God's blessing is following their labors, and that harvests are ripening more rapidly than there are reapers to gather in. What the women at home have done to help in the seed sowing, is in a measure expressed in the following

FINANCIAL STATEMENT.

Total amount of money contributed by missionary societies for foreign work for year ending April 15, 1896, $24,275.-38. This amount is made up of all

general and special contributions, the allotted part of last year's thank-offering, and $339.02 which has been paid by a few societies to the treasury of the Board of Foreign Missions and again kindly credited to the account with the Women's Board, making with the balance $13,272.45 of April 1895, the very respectable total $37,547.83.

Disbursements have been as follows:

On salaries of missionary women	$12,038 58
To schools of Egypt	549 28
To schools in India	904 08
Zenana work Egypt	331 50
Zenana work India	1 057 00
Outfit of new missionaries	400 00
Traveling expenses of missionaries	1 400 00
Medical and other disbursements	1 078 02
Syrian work	602 00
Balance	1 087 37
Total	$37,547 83

We are pleased to report that, almost without exception, the plans for new work last year have been carried out, and in a way that seemed an answer to the prayer of faith. It will be remembered that requests had been made by the mission associations of both Egypt and India for more missionaries. In answer to the appeal sent to the Women's Board, a resolution was passed and endorsed by the General Missionary Society that we would try to send out four new helpers, trusting that the Lord would in some way provide the means. Four young women were chosen from the list of volunteers, and they made themselves ready to go, and happy are we to say that before the time for their departure the salaries of two of them were pledged, and general contributions warranted the feeling that our treasury would not be depleted by the support of the other two. The new missionaries were Misses Jennie Morrison, Adella McMillian, Sallie E. Dickey and Fannie C. Martin.

In the medical work much interest has been manifested in the endowment of beds in the new hospital at Jhelum, which has already been opened. It was Dr. Johnson's idea that, if ten beds could be endowed in perpetuity at $600 each, the interest of the fund, together with annual government grants and the fees, would require very small, if any, appropriations from America for the support of the hospital under her care. We are glad to report that there are pledges for eight beds, and for a part of them the money has already been paid into the treasury of your Board. Four young women have also entered the Christian Training School for nurses and hospital assistants. The medical work, as at present carried on in Egypt, has required but little assistance from the Women's Board, as it has been almost self-supporting.

Note.—At the request of the Women's Board and General Society the medical work in Egypt has been transferred by the General Assembly to the Foreign Board.

WORK FOR THE PRESENT YEAR.

In addition to the maintenance of what has already been established, it is recommended that four more missionary ladies be sent out this year. There are again appeals from both India and Egypt for more helpers. Five of the most efficient missionary women of India are still in the home land. It is propable that some of them can never return. Two more will come home during the summer and they are probably now on their way. As the new missionaries of last year have as yet only partially acquired the language, it can readily be seen that the force of missionary women in India is still in a weakened condition. While the ranks in Egypt have not been so depleted, still there is an appalling call from all over that land for more workers among women. The native men are pleading for teachers for their wives and daughters, and promising to bear a considerable part of the expense, if only their request may be granted. One of the sad, we might better say, alarming features of the case

is, that Roman Catholics are quite ready and will enter in and occupy the places open to our church, if the request goes unheeded. The question is often asked why there are not more native helpers; have not young women gone out from the schools who might do good service among their sisters? We reply that because of the customs of the countries and the early marriages, the labors of the native Christian women are largely turned in domestic lines, but who will say that as Christian wives and mothers they may not exert just as strong an influence in behalf of the religion of our blessed Lord as though they were teachers? Indeed we believe that the strong foundation stones of every nation are the Christian homes of the people. Such homes are being established in both India and Egypt, and our schools for girls are providing the most essential element in those homes.

HAREM AND OTHER WORK AMONG WOMEN IN EGYPT.

The agencies used for spreading the gospel among the women of Egypt are Bible teaching, special prayer meetings, the pulpit, and the medical work.

It will be noticed from the statistics that 2577 girls are being trained in the schools. Of the 2171 female communicants 337 are in four cities, Assiout, Cairo, Monsourah, and Alexandria where the most of the special workers are located. The remaining 1733 is the result of the labors of native pastors and assistants which shows that the largest proportion of the women reached is through native workers.

There is no doubt that through the various agencies employed and by means of the schools, a great leavening influence is being exerted upon the inhabitants of Assiout, convincing evidence of which is seen as one looks over the church on Sabbath mornings and sees the seats crowded with well dressed women and girls, who with open Bibles and Psalm books are taking an intelligent part in the services; it is also seen in the increasing number of those asking to be received into the church at every communion. The pastor, at Assiout Rev. Maawad says, "I am very happy over the condition of the women in this place. They are more faithful than men in attending the services, and they listen eagerly and with joy. There is a growing desire on the part of the women to learn to read, especially to learn to read the word of God, and many have been willing to undertake the task in spite of their household work and the much visiting required by the customs of the country.

A spirit of generosity is also being developed; many are learning to give in a regular way and some even out-

side the Church have been willing to pay something to the Lord. The number of female communicants is quite equal to the males."

One of the workers at Luxow writes that there is a very marked difference between those who are able to read the Bible, and those who are not. Egyptian boys and girls will never become strong men and women in the faith until they have mothers who have been elevated by a knowledge of the truth.

The visits of the Bible women in Cairo have had a marked effect upon the attendance upon the Sabbath morning services and the prayer meetings. Young men had sometimes come asking for lessons for women, as they were anxious that their future wives should know how to read.

Some of the schools girls are in the habit of reading to their parents, and one little girl is teaching her mother to read. Of the ten women who were admitted to the church last year, three were pupils of the Bible teachers.

The report from Alexandria and other stations shows that much interest is being manifested in the study of the shorter catechism. Also that a large proportion of the girls attend Sabbath School.

Dr. Henry in his report of medical work says that more interest has been shown by the patients in hearing the gospel than in former years.

The shadows are slowly and surely lifting from Egypt and the power of God is being manifested in the breaking as under of bands stronger than iron.

INDIA.

Zenana and harem work are essentially the same, and both mean house visitation. It has been well said that "the women of the higher classes and castes are more to be pitied than the poorer ones, who are not so rigidly excluded from contact with the outside world, and that among all classes the zenana missionary is looked upon as an angel of light sent to relieve the weary monotony of their aimless or hopeless lives."

Mrs. Anderson, of Zafarwal, thus sums up the encouragements and needs of that district: "Encouragements. There are many things to gladden our hearts, among which are the following: 1st. Our people have withstood, to a remarkable extent, the temptations of the Salvation army, which offered money, clothes, &c. for the simple use of their names to swell the lists of the 'grand soul boom,' apparently being gotten up for the benefit of the 'General,' who is soon to visit India. 2nd. The people, in proportion to their advantages, are progressing well. 3d. The catechists, seem to be earnest and conscientious persons, striving to teach the right

both by precept and example. 4th. They give no quarter to the old idea that it is useless to try to teach a woman anything, especially a good thing; that she has neither wit nor inclination to practice what she does learn. 5th. The people are beginning to value the education of girls; we have been enabled to collect quite an amount of fees for the girls sent to Sialkot. 6th. The instruction on the tithe is beginning to bear fruit. More money has been received from the people this year than ever before. 7th. The Women's Missionary Society has kept up its monthly meetings with regularity and with very little help, as I have been away from the station a large part of the time. 8th. The large reinforcement of helpers so much needed from the church at home.

Needs. Some young ladies for our district, and an outpouring of the Holy Spirit."

Miss M. J. Campbell of Sialkot says: "A few innovations were made, which, we hope, will be for the growth and usefulness of the school. The course of study, prepared by the mission several years ago, was not full enough to meet the demands of the present day; so action was taken by the advisory board in April, which introduced the government code for girls' vernacular schools. English is now taught in all classes except the first primary. A good sewing teacher was engaged during the summer, and since that time regular instruction has been given in sewing, darning, embroidery, cutting and fitting. Bible study still occupies the first place. The larger girls have been formed into a class for the study of the prophetical books. This class meets daily at 6:30 a. m., and the lesson continues a half hour. This is in addition to the daily scripture lessons and the regular devotional reading.

Memorial Hospital at Jhelum affords accomodation for twenty-five beds. How *many beds are endowed?* is a question our friends ask. We are delighted to say so far seven beds have been endowed. The *Anderson Krohn memorial ward* has three beds and one child's cot in it. Miss Emma Dean Anderson has furnished and endowed the first bed in it in memory of her sister Mattie Krohn. The child's cot is endowed by Miss Kitty Anderson in memory of her nephew, Paul Krohn. The third bed is endowed by Mrs. Dean in memory of her daughter, Minnie Dean. The fourth bed is endowed in memory of John Dean by his daughter. The fifth bed is endowed in memory of Anna B. Reid by the Women's Missionary Society of Monongahela Presbytery. The sixth bed is endowed in memory of Sarah A. Reed, by her children. The seventh bed is endowed in the maternity ward in memory of Cecelia Watson, by her children, who have also furnished and named that ward.

The endowment for a bed is $600—about Rs. 2000—and the furnishing of a ward containing four beds cost $100, Rs. 350,

Home Mission Work.

Indian Mission.

DIRECTORY.

Rev. J. A. Speer, Warm Springs Agency, Ore.
Miss E. H. Black, Simnasho, Ore.

One discouragement of the past year was the burning of the government school at Simnasho last October. While our missionaries were not connected with the school, it drew together a large number of Indians, especially the young, and our missionaries were in contact with them, and able to exert an influence such as it is impossible to do now since the Indians are scattered.

Another discouragement is losing Rev. Alter and his wife, from the Warm Springs agency, where they have labor-

ed so faithfully and successfully. But Mrs. Alter's health and education for the children necessitated the change. Rev. Speer is transferred from Simnasho to Warm Springs agency and placed in charge of all Indian work. His successor at Simnasho will be appointed as soon as practicable.

Crops were poor last harvest, and both man and beast have suffered from want, yet out of their extreme poverty the Indians gave last year $12.00 for missions. "By their fruits ye shall know them."

One thing of which we as United Presbyterians can feel proud is the temperance work among these Indians. The first Indian W. C. T. U. is reported from Warm Springs agency. In a large measure we owe this to Mrs. Alter. If she had accomplished nothing else during her life among the Indians, she would receive a very great reward; how great, eternity alone can tell. General Thomas J. Morgan says of the Indians: "Indian nature is simply human nature bound in red. A somewhat careful study of them in face to face contact on the reservation, in their homes, and in the government schools has led me to the firm conviction that as a class, under favorable conditions, they are self-respecting, noble-minded, and responsive to all rightful appeals to their better nature."

This is our work to do or leave undone. Are we doing our full duty? I fear not.

Amount expended for Warm Springs Indians during the year, 3,466.07.

City Missionaries.

DIRECTORY.

Miss Helen Currie, Oakland, Cal.
Miss Maud S. McIntyre, San Jose, Cal.
Mrs. Brooks, Alameda, Cal.
Miss Margaret J. Stewart, Spokane, Wash.
Mrs. Jennie G. Nicol, Seattle, Wash.
Miss Minnie H. Speer, Chicago, Ill.
Miss Eunice C. Blair, Moline, Ill.
Miss Levi Moore, St. Louis. Mo.
Miss Theresa Burnett, Kansas City, Mo.

The W. G. M. S. is responsible for one half of the salary of each worker in California, the congregation receiving the benefit of her work paying the other half. Thirteen places have been blessed by having these workers; some a part, others the entire year.

These city missionaries tell of much that is very encouraging, and also of the very great need of more of this work. Their reports are much the same, and yet very different, owing to the conditions under which they work; in some places arranging for evening service and sometimes conducting it also; in one instance scrubbbing the floor for a poor tired mother sick from overwork, whom the missionary found trying to do it when she called to see the woman. All visit and comfort the sick, watch with the dying, and in every way try to obey Paul's injunction: "I am made all things to all men, that I might by all means save them." (Sometimes all

things to women.)

The improvement is often very marked. One lady missionary said of her experience in the Sabbath-school, that when it was first organized in a demoralized portion of the city, it was no uncommon occurrence for the boys to have two or three fights during the hour, and for some time the favorite mode of egress for the boys was sliding down the banisters, one close behind the other, with a whoop! But that is all changed now and she is very proud of her boys'; thinks they are the equal of any in our United Presbyterian church.

We hope every one will read carefully in the Minutes the report of these workers.

Amount expended for Home Missions during the year $7,676.25.

Freedmen's Mission Work.

Freedmen Directory.

Matron of Little Girls' Home, Knoxville College.
Matron of Elnathan Hall, " "
Cooking Matron, Elnathan Hall, " "
Sewing Teacher, " "
Teacher of Dress-making, " "
Bible Reader, " "
Sewing Teacher, Athens, Tenn.
Sewing Teacher, Prairie Bluff, Ala.
Sewing Teacher, Norfolk, Va.
Sewing Teacher, Henderson, N. C.
Cooking Teacher, Chase City, Va.
Matron of Girls' Industrial Home, Chase City, Va.
Supt. of Agricultural Industrial, Training, Prairie Bluff, Ala.

The women's work among the Freedmen has closed another successful year. All the recommendations of the convention of the W. G. M. S. of 1895 have been carried out. The old work has progressed as usual. Twelve Industrial teachers have been supported all the year, and one since February 1. Encouraging reports come from each one.

The Mrs. Jennie Gillespie memorial school building at Prairie Bluff, Ala., has been erected at a cost of $2667.45. It is occupied as a chapel on Sabbath, with partitions so arranged that all can be thrown into one room. A parsonage has also been provided by remodeling a dwelling at the cost of $224. The most important new work undertaken was the purchase of 627 acres in Alabama, and equipping it for agricultural industrial training.

As reported last year the united petition of the Freedmen's and Women's Boards, asking the General Assembly to give the agricultural industrial training, in Alabama, into the care of the women of the church, as their special work, was presented to that body at its meeting in Pittsburgh, and was granted. At this time a tract of land at Miller's Ferry was in mind, but the burning of the school building at this station, and the unsettled condition of the mission in consequence, rendered purchase of land impossible at this time.

During the summer Judge Henderson offered a tract of some 627 acres at Prairie Bluff. The price agreed upon was $8 per acre, which gives the whole cost at $5016.60. At the recommendation of Dr. McCullough and Miss Wallace, of Knoxville College, and of the Freedmen's Board, H. J. Oliver, a graduate of Knoxville College, was elected superintendent of this department, to receive a salary of $50 per month, and he entered upon his duties February 1, necessary equipments for the farm costing $563.96.

By referring to the financial statement it will be seen that this department closed the year with a deficit of $4165.86. It is very plain why this deficit, but surely none can feel that it was not wise to incur this debt. While this is a new work in our church, it is by no means an experiment. The first industrial school among the Freedmen was begun at Talladega, Ala., in 1867. "The Advance" says of this school:

"Talladega, being upon the northern line of the 'Black Belt,' has all these years been drawing out young people

from that region and, by this manual process, by this moral and intellectual-training, fitting them to return to cultivate and become possessors of that rich soil, and to be leaders of their people there. The Tougaloo institution, in the very heart of that 'Black Belt' in Mississippi, has a farm of 500 acres, and, besides its many other products, raises strawberries and other fruits for the early market of Chicago and other cities of the Northwest."

After it is fully equipped it will be a source of revenue to the Woman's General Missionary Society, the land being rented and the expense of conducting it being very small.

We give below the articles of agreement entered upon in the interests of the agricultural work:

Articles of Agreement between the Freedmen's Board and the Women's Board concerning the management of the agricultural industrial training of the Freedmen in Alabama:

1. Appointments: In the appointment of superintendents and teachers, as may be necessary, the Women's Board shall nominate such persons, as after careful consideration are found suitable, to the Freedmen's Board for approval.

2. Payment of monies: Salaries shall be paid through the treasurer of Freedmen's Board as other salaries are paid, but all other money shall be sent direct.

3. Plans for work: All plans for work shall be submitted to the Freedmen's Board before final action is taken upon the same by the Women's Board.

4. Reports of the work shall be submitted quarterly, by the Women's Board to the Freedmen's Board.

FINANCIAL STATEMENT.

RECEIPTS.

Balance, 1895	$ 1,942 04
Receipts	7,334 04
Total	$ 9,276 08

DISBURSEMENTS.

For Salaries	$ 5,340 00
Buildings at Prairie Bluff	2,710 65
Farm in Alabama	5,016 60
Running Expenses Industrial Dep't	374 69
Total	$ 13,441 94
Balance, 1896, Dr.	4,165 86

Church Extension and Parsonage.

Few words arouse dearer thoughts than the word home, and few have a more ominous sound to the busy housewife than the word move.

When it means to the minister and his family a long distance from the church, undesirable neighborhood, and inconvenient house, with rent out of proportion to the limited income, the word has a double significance. This fund is to provide neat, convenient homes for our ministers' families, relieving them of these discouragements and preparing them for greater usefulness.

This has not received its share of mission money, for it surely is mission money when given to this work. The money is loaned at the low rate of 2 per cent and payments arranged to suit the condition of the congregation. The secretary requests that societies do not answer *private* appeals for help. Answers to private appeals with contributions only hinder the regular work of the Board.

The congregations having parsonage loans now number nineteen, and are located as follows:

Washington—Spokane.

Colorado — Colorado Springs and Denver.

Ohio—Neill Avenue, Columbus and Findlay.

Oregon—Second Church, Portland and Willamette Church, Oakville.

Iowa—Clearfield, Boyden and Dexter.

Pennsylvania—Altoona and Mt. Washington Church, Pittsburg.

Kansas—First Church, Topeka, and Pretty Prairie.

California—Oakland and Alameda.

Nebraska—Alliance and Rushville.

Michigan—Detroit.

FINANCIAL STATEMENT.

Balance on hand, 1895	$ 3,238 26
Receipts from Thank-offering 1895	3,358 36
" " Contributions from Soc.	1,615 05

" " Loans and Interest	2,824 63
	$11,036 30
Disbursements	$ 9,311 00
Balance on hand, 1896	1,725 30

The balance reported 1895 had been appropriated at the close of the year, but the congregations securing the loans were not yet ready for the payments. $6500 had been promised, and only $1500 of this amount paid, leaving $5000 to be paid during the year just closed.

Thank-offering.

The Thank-offering shows a healthy condition. It asks little for itself, the receipts almost equaling the expenditures. All departments of our work testify to its usefulness. Each year the undesignated portion, and there is only a small portion designated, is evenly divided between the four missions—Foreign, Home, Freedmen and Church Extension and Parsonage.

During the year a prize of $5 was offered for the best essay on Thank-offering. This was awarded to Mrs. Lyde McCool Anderson, and is one of the new leaflets. The Thank-offering this year is $15,294.20. of which amount $89.90 came from our missions in India.

THANK-OFFERINGS.

In 1888	First	$ 5,919 20
In 1889	Second	4,359 33
In 1890	Third	4,208 75
In 1891	Fourth	6,185 54
In 1892	Fifth	6,082 90
In 1893	Sixth	37,027 80
In 1894	Seventh	15,183 90
In 1895	Eighth	15,128 55
In 1896	Ninth	15,294 20
In 1897	Tenth	?

It is the earnest desire of the Thank-offering secretary, and also of the convention of W. G. M. S., that this tenth Thank-offering reach the high mark of $75,000. This can be attained if each member of the Women's General Missionary society "has a mind to work;" if each member will take a Thank-offering box and put in a penny a day, and more as she is able. What a grand impetus this will give to all the mission work!

FINANCIAL STATEMENT.

RECEIPTS.

From sales of Thank-offering Literature	$61 81

DISBURSEMENTS.

For Thank-offering literature, etc	82 89
Dr	$21 08

Large numbers of Thank-offering boxes, Thank-offering envelopes and "Appeals to Women" have been distributed free.

If any society or individual has not before adopted the custom, let them begin now with the beginning of this year and find, as so many others have done, "that rendering thanks brings always new occasions for thanks-giving."

Junior Missionary Work.

Much that is very encouraging is reported this year—a gain of 43 new societies and of 1812 new members, also a deepening and widening interest all over our church. Lake Presbytery reports the greatest number of societies organized this year. Xenia is a close second, only one less. Beaver Valley is third. Allegheny Presbytery is first in the number of new members, Xenia Presbytery second and Monongahela is third.

Total number of Societies	223
Total number of new Societies	43
Number of members	6190
The net increase in membership over that of last year is	1740

Sixteen months ago the Junior societies were asked for $1000 for the erection of a school building at Prairie Bluff, Ala., in memory of Mrs. Jennie Hasting Gillespie, first Junior secretary. This building is completed and more than $1200 was paid by the Juniors.

Contribution in Cash	$3,724 00
Value of Boxes	389 90
Total	$4,113 90

The special work of the Juniors for this year is the endowment of a child's bed in Jhelum Hospital, India, under

care of Dr. Sophia Johnson. This will require $600. The bed will be called the Juniors' bed.

One great step forward is the invitation to send delegates from our Junior missionary societies to the annual Institutes of our Young People's Christian Union, on the same basis as those from Junior Christian Union. It is auspicious of greater usefulness for both.

The Women's General Missionary Society in convention approved the publishing of a paper or magazine devoted to the interest of the Juniors, and recommended it to be done as soon as the Junior secretary secured two thousand subscribers, which would provide for the financial expenditure.

The need is two-fold: To counteract the influence of the impure and pernicious literature that is scattered abroad as well as to instruct the young in mission work. Let us give the pure, elevating, missionary literature before the evil has sown its seeds.

Literature.

While the report of the Literature secretary is not large in dollars and cents compared with the other reports, it is one of the most important departments of our work. It is entirely unselfish, asking no return for itself, working only for the good of others, its motto being to aid each of the other departments of our work. How much of the increased contributions this year is due to the increased use of our literature, for as the secretary said, "One takes no interest in that about which one is ignorant!" The aim is to systematize this work, and Presbyterial societies are urged to appoint Literature secretaries, these secretaries having opportunities of stimulating an interest in this work among the congregational societies.

Several new leaflets have been added during the past year, as follows: "Twenty reasons why children should be early interested in Missions;" "How to organize a Junior Missionary Society." (These two will be sent free on application to the Literature secretary.) "Results," a leaflet on freedmen work; "The Spirit of Thank-offering," a prize essay; "Nabidan," an Indian leaflet, also a prize essay, and "Information and Useful Hints for Missionary Societies." The last named was prepared by Mrs. Dr. Reid, and several copies should be in each society. They were all written by women of our own church, and are printed under the direction of our Board. So they answer the objection, "Why have we not some literature of our own?

FINANCIAL STATEMENT

Received from sale of Literature	$201 53
Cash paid for Literature, printing, etc	165 22
Balance on hand	$ 36 26

The Secretary also reports $22.co spent in free distribution.

Ministerial Relief.

We can not do better than quote the secretary's own words:

"You will be glad to know that during the year we have been enabled to help a few of the Lord's sick and disabled servants.

"Owing to the nature of the work but little can be said. We have been glad to provide hospital treatment for one poor sister, clothe the orphans and widow of a sainted minister, help make comfortable by the sending of clothing and household goods to aged ministers, who are quietly and calmly waiting the messenger of life. We are sure you rejoice to remember that you have done something to help verify to them the Master's promise, "At eventide it shall be light." Expended, $568.98."

United Presbyterian Women's Association.

It is fitting that notice be made of the work of the United Presbyterian Women's Association. As it is not under the control of the Women's General Mis-

sionary Society, we give no financial statements, but we feel that they are one with us.

The past year has bean one of prosperity and great usefulness, and the association is reaching out for greater things. An addition to the Aged People's Home and a new hospital are in prospect. The old hospital on the same grounds as the Orphans' Home will be used as a nursery for the wee ones. We heartily commend this work to the sympathy and support of all our women.

Training Schools.

The fact that we now have Training schools for Christian workers in our own church is something for which to be grateful. The reports of these schools are full of interest, and the faithful work of the committees has been rewarded. The Xenia Training School reports an attendance of thirteen for the first year. The professors in Allegheny and Xenia seminaries do everything in their power to render the schools helpful, and we are sure the aid granted for the work of the coming year will be cheerfully paid.

Women's Missionary Magazine.

The story of the year would be incomplete without some mention of the work being done by the MISSIONARY MAGAZINE. And how shall the MAGAZINE speak for itself? Is it not enough to say that it has been the steady aim to keep its readers in touch with all the work of our Women's Board and General Society, and, as far as space will allow, with mission work throughout the world?

TEMPERANCE WORK IN RELATION TO MISSIONS.

BY MINNIE PARKS ANDERSON.

Upon this comprehensive subject I shall have but a few things to say. I can only speak for India, and even a small part of that.

The conditions in this land were not such as to draw forth the efforts of the missionaries so much in this direction, because these people as heathen were by no means addicted to either stimulants or narcotics as the people of many other countries have been found to be. Although some intoxicants and narcotics were manufactured and to some extent used before the advent of his English brother, drinking at least can in no way be said to be one of the vices of the Indian. Sad and shameful then is the admission that with the educated Anglicized Indian it is fast becoming so, and too often may it be said also with the Christian. The former religions have exercised a restraining influence in-as-much as Mohammedanism forbids intoxicants entirely, and by many authorities Hinduism is said to forbid them, with some exceptions. Those students who are making a study of the food question, as related to excess in life both in eating and drinking, will certainly say that adherence to purely vegetable and grain diet, to the almost entire exclusion of meat for many centuries, has much to do with the temperate habits of these people; more almost than their religious conviction, for while their religions do discountenance these things, they do not contain the strength to restrain and uphold their followers against the temptations which now come in their way more and more. English is taking a much more prominent place in the education of the day and English ways and fashions are growing constantly in favor. The fact then that liquors

are in such common use among the official English, the ruling class, who are so far as possible to be copied in everything, offers, as you see, a very subtle temptation to those who associate with them.

Among themselves, as lying, stealing and other sins, it is a thing to be ashamed of and excused, but as to patterning after the English, it is a thing of pride that Sandar So and So entertains with wine. This has so far obtained that in all the city of Gujranwala with its 20,000 inhabitants two years ago, on occasion of a native temperance meeting, search was made for some teetotaler, of position and influence, who should preside over the meeting, and with difficulty a young Mohammedan civil officer was found. In an educational conference held this winter the temptations of educated young men were discussed, and that of intemperance came in for a large share of the discussion. So it is with the educated, non Christian young Indian, but it might be supposed that among Christianized natives there would be little need for temperance work; that to convert them and let the gospel have its influence upon them is enough, so some argue; but that this is a fallacy is easily seen. We do not so generalize on other sins—lying, stealing, etc., whose influence also is not so subtle.

Forewarned is forearmed. The very ignorance of these people unfits them to grapple with the temptation when met, as it is more and more common as the years go by. Then, too, you may not realize it, but it is a fact that not all missionaries and very few chaplains are total abstainers. (Though I may record with pride and thanksgiving that I have yet to hear of an American missionary who is not.) So in this the Christians who look upon the missionaries as their example in all things find a temptation to which they are very susceptible; and one quite occasionally hears the remark that "Christians make very good servants if only they will keep sober," and even the taunt from the Mohammedans, "If I become Christian I suppose I must learn to drink!" I fear the gospel in the abstract idea has been followed too much already, leaving the poor, weak Christian at the mercy of some examples in the concrete. We have enjoyed in our homes the advantage of positive, decisive teaching against the destroyer, which fitted us to resist the temptations which fell in our way late in life. That is what we are required to do for our people.

Some say there is no call for temperance work yet in the Panjab. In the same sense this was once true of Southern India, but now it has as harrowing tales of the ravages of the destroyer as one can hear! Must we wait until the condition is as near hopeless as it is in our own fair land ere we begin? A thousand times no! "An ounce of prevention, etc.," and now is the time. Even now comparatively small villages have their wine shops, bespeaking, necessarily, a patronage somewhere. This is a grand country for temperance work, for who would not rather scatter disinfectants than try to stay a plague once under way, though if he prefer, the other may also be found without searching beyond the Christians of our large cities.

The W. C. T. U., that world-wide organization of practicality, has reached out an arm to help here in India. Four years ago Mrs. Hauser was appointed president of India by the home committee, and upon her leaving for America a year later she was succeeded by Mrs. Phillips, wife of the late Dr. Phillips, the Sabbath-school worker so often mentioned in these pages. The work has been blessed and has grown and spread, until now most of India is organized and

work is being carried on among official and social circles, soldiers and their wives, railway employees and the natives, Christian and non Christian, and we are hoping to introduce that boon, scientific temperance instruction, into the government schools.

So we find temperance work a most important and imperative part of our mission work each in our own little sphere, and its relation is that of the parts of a unit without which there cannot be a perfect whole.

Zafarwal, April 16, 1896.

ROUND THE WORLD MISSIONARIES.

BY E. IRWIN.

THE need of temperance work in foreign lands is manifest for two reasons: First, wherever English-speaking people have carried their commerce they have also taken their vices, which the natives have been but too ready to learn. Not only on the Congo has rum done its effective work, but in every territory the missionary visits he finds intemperance and kindred evils hedging his way. Second, the hands of missionaries are so full that they can have but little time to devote to direct temperance work.

Under the auspices of the World's Woman's Christian Temperance Union, Mrs. Mary Clement Leavitt set forth on her tour of loving service. She visited many of the countries of Asia, North and South Africa and Europe, giving eight years of labor 'ere she returned to her native land. Her work consisted in lecturing and otherwise creating an interest in the cause of temperance, and organizing unions in various localities. In this work she had the help and encouragement of missionaries. The W. C. T. U. of Egypt was represented last year in the World's W. C. T. U. by Miss Annie Y. Thompson, of Cairo.

By Mrs. Leavitt's good management her work has been self-sustaining. She has since visited South America, where she suffered persecution for righteousness' sake. She carries a wound received in a mob incited by the enemies of sobriety. Although her years have almost reached the allotted three score and ten she does not cease from her labors.

In this world's temperance missionary work Miss Jessie Ackerman set sail from San Francisco, visiting Japan, China, India, South Africa, and many of the isles of the sea. She followed in the wake of Mrs. Leavitt, strengthening old unions and organizing new ones. She tied the white ribbon on seven thousand women. She did perhaps her greatest work in Australia, whose W. C. T. U. she represented in the World's Convention in Chicago, having been absent five years. At present she is recruiting exhausted strength that she may be able for future work.

The next to engage in this work were Dr. Kate Bushnell and Mrs. Elizabeth Wheeler Andrew. These women, pursuing their work in the same line with their predecessor, reached India. In their sojourn there they were convinced, as others had suspected, that there was a system of vice secretly authorized by British soldiers, contrary to law, by which multitudes of Hindoo girls were imprisoned and condemned to a life of basest slavery. Having obtained authority from the British government, they set themselves to bring these deeds of darkness to the light, which, after overcoming almost unsurmountable barriers, through faith and prayer, they were ena-

bled to do. The facts obtained by them were presented to the government and proven to be true. Prompt action was taken in the case. This was purity work, but holds so close connection with temperance as to be strictly in the line of their duty.

The last of our round-the-world missionaries was Mary Allen West, who after laboring some months on the Pacific coast sailed for Japan, where for some months she was indefatigable in her labors. She aroused great enthusiasm in that kingdom for the temperance cause. Her physical strength gave way, sickness seized her, and she was taken from labor to reward.

A large volume would be required to tell of the many successes of these daring, devoted and faithful women who went forth with neither purse nor scrip and yet lacked nothing.

TEMPERANCE WORK IN INDIA.

BY MARION EMBLETON.

I HAVE been asked to write something about Temperance Work in India. No cause lies nearer my heart than that for which Christian temperance workers the world over are battling —the breaking of the chains that enslave so many thousands of people whose bodies ought to be temples of the Holy Ghost.

Temperance work embraces many departments. At the mention of the word intemperance we involuntarily think of the individual who uses strong drink. Personally, I have seen, since coming to India, almost nothing of this phase of the question. But I know that it exists. We hear constantly that there is an ever increasing consumption of intoxicating liquors by the natives. Of course I do not need to tell you the custom of using strong drinks is an almost universal one among Europeans outside of the mission circles, but I take it you want particularly to know of the situation among the natives of India. Among our own Christians, so far as I know, there is little of it as yet. I have been told that in at least one other province it is the curse of the native Christian community.

But because the habit is not formed, is of course no reason why we should sit idly by and wait till it is, before we do anything. We need to prepare our people to withstand the temptations that are sure to assail them. As I said, the habit is growing rapidly in the heathen community. It seems a shameful thing to say, but it is nevertheless true that as western civilization and education spreads over the country, so does the sin of intemperance grow and increase.

But intemperance does not mean alone intemperance in the matter of drink. There is what is known at home as the social purity side of the subject, and if there is in this land today a thoroughly practical question, it is most assuredly the purity question. Moral impurity is the curse of this land, so woven and interwoven with the whole texture of the social fabric that it sometimes seems almost a hopeless task to untangle the matted mass.

In the large cities of India the W. C. T. U. has taken up the problem and is working courageously for its solution. They have their rescue homes; they disseminate literature in ever so many different languages. In short they carry on just such work as the W. C. T. U. does at home. In the outlying districts not so much is done under that name, but

wherever there are missionaries of course there is explicit teaching on these subjects. It has been a question in the minds of many of us, "How can we do more than we are doing?" We are all busy missionaries, with more work already than we know how to do, but we do feel that this is a most important work, and one that we cannot afford to let go undone.

Another thing too that we feel we must fight is the flood of impure literature that is being sent broadcast over the land. In this part of India we have not as yet seen our way clear to the organizing of W. C. T. U.'s among the Indian sisters, at least to any great extent, for the reason that we do not see how to spare the time which would be required to keep them going. But no doubt the way will be opened for us. In the meantime we are trying to do what we can by personal teaching, as we come in contact with the people, to create a strong temperance sentiment, and also to awaken interest in the subject among Europeans here. The story of what needs to be done would fill volumes; the story of what we are doing can be told in a few lines. But God will raise up workers for this branch of his own work too. Only lately we have been gladdened by finding a consecrated young woman who is willing to act as W. C. T. U. organizer in the Panjab. Other provinces are much better organized than we are, but we trust by God's grace and guidance to be able to wheel into line.

"The White Ribbon" the organ of the India W. C. T. U., is a bright little paper published in Calcutta by Mrs. Phillips, the wife of Dr. Phillips of precious memory. She is India's president, and a most energetic, enthusiastic little woman she is too, a marvel to us all with her delicate physical make up and her wonderful enduring faith that bravely attempts what almost seems the impossible. Won't you pray for the temperance work and workers in India?

Sialkot, April 13, 1896.

INDIANS AND TEMPERANCE.

BY JEANNETTE C. ALTER.

THE past decade, fraught with rapidly changing events to the white man, has wrought an entire revolution in many of our Indian tribes. Since the passage in Congress of the Indian Severalty Bill, many Indians have found themselves beyond reservation barriers, and are being introduced to the rights of citizenship, with all its attendant forces for good or evil. Some have gone down, because this right, which should have uplifted and led them on to self-support and greater progress, it has placed the open saloon before them, and handicapped, as all Indians are, by the inborn appetite for strong drink, they fall an easy prey to these death-traps, the rights of which are studiously protected by the courts.

An observer has said, "Whisky will finish the Indian faster than did the reservation system." God pity them! These two evils are the Scylla and Charybdis rocks in their path-way, and to avoid the one, means, in the judgment of many, to be hopelessly shipwrecked on the other. There are those who protest that the Indians are still in a state of transition, and are not yet ready for franchise. A glance backward over a century of mental stagnation within reservation walls will convince any one that before reservation life will fit them for this change, the soul of the

last red man will have made its final transition to the life beyond, and the verdict appears to have gone forth that it will be better to hold back over two hundred thousand souls in reservation bondage than to interfere with the drink traffic, the greatest foe that has ever menaced the Indian race.

If the struggles of our Indians against temptation were generally known, there would be less skepticism expressed looking toward their future possibilities as a race. In many cases, as has been suggested, the bad Indian is only the result of bad white man and bad whisky. The Indian gets the blame and the whisky, and the bad white man gets the chattels—and the guilt. Many of our Indians are fully awake to the danger and misery that follow the drink habit.

At a recent meeting an old Indian mother spoke out of the fullness of her heart: "When my sons are in town I listen all the time for the footsteps of one who will tell me that some great evil has come upon them because of whisky." An old man said: "It does not take a wise man to tell us what whisky has done for the race, but it will take a man of brains to tell us how it may be put away" —a delicate but doubtful compliment to the white man, who claims there is no remedy for the evil.

Another spoke with all the fervor native to his race: "It is our strong young men who are most tempted," and then three times he repeated the cry, "Oh, I wish the whisky could be put away." This is only the echo of the cry of other nations, and these cries, redoubled many times, are borne back to the helpless, hopeless hearts of those who sit in the shadow of this mountain of evil.

But since it cannot *now* be put away, let us use some of the means God is placing in our hands to raise the Indians above the saloon. Some one has wisely said: "Let us realize that what we have taken away from the Indians is not only lands, not only wealth, but something infinitely higher, that power and habit of self-support which is the root of self-respect and growth, not in riches only, but in mind and soul. Nothing done for the Indian stays done or carries out its full purpose unless it leads him into industrious Christian life." And this life for the Indian can be gained only by sympathy and co-operation of Christian people. Then the reservation shackles that are gradually being loosed from hand and heart need not again be welded on to mind and soul by the drink habit.

Our Indian W. C. T. U., the first of its kind in Oregon, organized six months ago with twenty-five members, now numbers ninety-five, including honorary members, and more are being added at each meeting. All routine business is disposed of by our executive committee, and every Thursday afternoon is devoted to one or more of the departments that can be made practicable to them. Social purity, hygiene, talks to mothers, are all interwoven with gospel temperance and are taught through an interpreter, with the open Bible in our hands.

Are they in earnest? The Indian is not a creature of impulse, and every step in advance is taken by them with that degree of caution and hesitancy formed by years of unsuccessful dealing with treacherous whites. Many of them realize that they are a dying race, and that strong drink is only hastening the end, and they have been roused on this question as never before.

There are grand opportunities for temperance work among the Indians all over our land, and may it be ours to roll away the stone that bars the pathway of many to spiritual life, and to unloose the bonds of heathenism and superstition that have bound them these many years.

Indian Reservation, Oregon.

MISSIONARY CORRESPONDENCE.

INDIA.

Opening of the Good Samaritan Hospital at Jhelum.

GURDASPUR, April 20, 1896.

ONE of the most impressive sights we have witnessed since coming to India was the opening of Dr. Johnson's (or the Good Samaritan) Hospital in Jhelum, which took place on the 8th of April. In answer to the neat invitation received the following persons were present. Mr. and Mrs. Thompson, Mr. and Mrs. Kyle, Mr. and Mrs. G. McConnelee, from Rawal Pinde; Miss Embleton, Dr. Platter, Dr. Martin, Dr. and Mrs. Barr, Mr. Caldwell and Mr. Ballantine, from Sialkote; the Misses White and Lawrence, and Mr. and Mrs. Lytle, from Pasrur; Mr. and Mrs. Anderson, from Zafarwal; Miss Fulton, Mr. and Mrs. Porter, Messrs. Cummings and Martin, from Gujranwala; Miss Martin, Mr. and Mrs. Gordon, from Gurdaspur, and over 100 native Christians from different parts of our mission fields. Besides these, many of the English residents and the influential Hindoo and Mohammedan officials of the city were present.

The exercises were opened with the singing of the 103rd Psalm, so appropriate to the occasion, "Oh, thou my soul bless God the Lord." . . . . "Who thy diseases all and pains doth heal and thee relieve," etc. This was followed by prayer and a short address by Rev. T. L. Scott, of Jhelum, in which he gave an account of the destruction of the former buildings by the flood in 1893, and spoke also of the kindness of the Women's Board of America in furnishing the means, to a great extent, for the erection of the present beautiful and appropriate buildings.

Mr. Niazali, Mohammedan inspector of schools of Jhelum, then spoke of the medical work which was being carried on by Dr. Johnson, and of the gratefulness in the hearts of the women and children who are benefited by it.

Mr. Bhagwan Das, Hindoo barrister at law, in his address eulogized the kindness of the ladies in America and the value of the work, which by their bounty they were promoting among the sore-afflicted women and children of the land.

Mr. J. G. Silcock, chief magistrate of the district of Jhelum, in declaring the hospital open, spoke of the unremitting care and interest shown by Mr. Scott and Dr. Johnson in bringing their present work to such a satisfactory culmination, etc., etc.

Mrs. Johnson arose and in a very few words thanked the people for their presence and for all the past kindness they had tendered her in her medical work, and said that she felt encouraged by this to enter upon the larger sphere of work which was now opened up.

The singing of the 117th Psalm and prayer closed the exercises, after which all were served refreshments, consisting of sandwiches, cake, coffee, lemonade and sweets. One unusual and pleasing feature of the occasion was that refreshments were also served to the Hindoos and Mohammedans as well.

Opportunity was then afforded to all present to go through and examine the wards and all the equipments of the hospital, which are very complete. The main building is a large, airy structure, consisting of two stories, each of which comprises wards of four beds each, and two smaller wards and two rooms for private patients—twenty-five beds in all, seven of which have been endowed. The larger wards are protected by a veranda back and front. Separate from the main building is a lying-in-ward, al-

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so a dispensary, consulting room and an operating room.

This Hospital is called the "Good Samaritan Hospital," and, as its name implies, it will undoubtedly afford to those who feel so disposed an opportunity of discharging the part of the good Samaritan to those in distress, since one of the most effective means of reaching the soul with the gospel, especially in this afflicted land, is through administering relief to the body.

We all unite in hoping great things from this new institution. Certainly Dr. Johnson and those who have assisted her deserve great commendation.

GRACE W. GORDON.

EGYPT.

AMERICAN MISSION, LUXOR,
May 7, 1896.

DEAR FRIENDS:

Our attention has been lately called to the work of the Roman Catholics in our midst. For years they have had a strong missionary force in Egypt. They have long occupied some of the chief towns, and claim to have a larger membership than that of our own church. Great help, financially and otherwise, is given to the native Roman Catholic church through the French consuls, the Emperor of Austria, and last but not least, the Pope himself. A metropolitan, who is a European, has taken charge of their work in Aswan, where both boys' and girls' schools have been established. A large plot of ground has been bought upon which to erect spacious buildings. Luxor has been made a see and a native has been made Bishop of it.

We noticed numbers of priests coming to minister to the spiritual wants of the Roman Catholics employed in making the new railway to Aswan. A few weeks ago, we saw a number of nuns disembarking at Kena with the avowed object of opening a girls' school. Who can blame them when there is no one else on the ground? We have no single lady missionary between Asyoot and Aswan, a distance of almost 350 miles. In this district we have three principal difficulties in obtaining native teachers for girls. First, The custom of the country due to the low position which the Mohammedan religion has given woman. Second, the distance from our girls' boarding schools is a barrier to pupils asked to come to teach in these parts; and when girls from these parts are asked to go to the boarding-schools the excuse of "too far" is quickly given. Third, Catholic schools have free books as well as tuition. We notice the Egyptian quickly grasps for that which is given without money.

But if the education of girls were valued as it should be, all these barriers would be as nothing. However, we are pleased to note progress in this direction in Aswan. Our people there have built a room for a girls' school and offer to pay a good salary for a teacher. We earnestly hope and pray to obtain a teacher for them. In visiting the towns I am constantly impressed with the hundreds of girls we see, growing up in ignorance. What can we expect of the coming generation when these are to be the future mothers? What a power for good they would be had they opportunity to be educated; that means, at least, a knowledge of the fundamental truths of the Christian religion.

Not long since we visited a large town the people of which are most bigoted. The women were more closely secluded than in any other place I have yet visited. It was with difficulty we gained entrance to any of the houses, while at other places we are received for curiosity's sake, if for no other. We vis-

ited a number of houses in which the husband was a member of our church, but his wife and other relatives in the house were Copts. At some of these houses, when the women saw us coming in, they fairly flew to the inner parts of the house; whether from our ministerial look, or the book we carried, I know not; but they seemed to think we had come to compel them to give up their own religion as well as that of their fathers and forefathers.

We have a boys' school and a small congregation in the town. At the communion service there were present, besides the men and boys, but five women and one little girl from a town of 10,000 inhabitants. There are twelve Coptic priests in the town. The people greatly fear their rebukes and threats, especially so the women. They are greatly reverenced by their people. The Coptic people speak of a priest as "our father"; consequently they must marry before they are ordained priests, as afterwards all are sons and daughters. How could a father marry his daughter? If the wife dies the priest cannot remarry for the above reason. If the priest dies the wife cannot again marry, for she is called "our mother." How could a son marry his mother?

We have been criticised by some for working among the Copts, on the ground that their religion is a Christian religion. A visit among the people of the Coptic church would at least convince some that things are not always what they seem; that the Coptic religion is very corrupt; that their preaching is not of Christ and Him crucified, but a mere repetition of words, the meaning unknown to the people and even to the priests themselves. In fact, very few of the priests know anything of the Bible. The people are taught to worship pictures, confess to the priests, believe in their power to forgive sin, and that the bread and wine are changed into the real body and blood of Christ.

If it is trying for laymen to leave their old religion, how much more so is it, or would it be, for any of the priests to bear the scoffings of a multitude! Although we have a few now members of our church, yet it is very rare that a priest will give up his position and the revenue which accrues therefrom. They hold the key, as it were, of spiritual life and death and are paid large sums of money to pray souls out of torment, to cast out evil spirits, to say mass, etc. Thus they are able to gain great hold upon the people.

The Copts spend more than half the year fasting. Once a year the pictured Christ is crucified and buried. They mourn for Him, and after three days they rejoice in His resurrection. They know not Christ as our only Saviour; that we are to confess sin and ask pardon of God alone through His name; that "there is no other name under heaven given among men whereby we can be saved." AMANDA E. NICHOL.

FOREIGN NEWS BUDGET

BY MRS. MARY B. REID.

Egypt.

Notes from Moharrem Bey, Alexandria, by Mrs. McFarland:

Both of the girls' schools had their pictures taken this week. It was quite interesting to see how delighted the girls were. They came attired in their best frocks, hair curled and with smiling faces We hope the pictures will be good, for the girls wish to send them to Miss Frasier.

During this last year there has been quite a sifting process going on in our schools here. There is now a better class of girls than formerly, and they are those who desire an education and are not so prejudiced against our religion. One of our

Jewesses is now being persecuted in her home because she has accepted Jesus as her Saviour. She is not allowed to come to see us, and we think they would make life harder for her if we went to see her. We are greatly rejoiced to know that although she has so great trouble she is growing stronger every day in the Lord. Her four sisters have been taken out of our school and a few others have left, but we still hope that in time they may all be permitted to come back.

Our new native minister with his family is settled in his house here and is busy at work. The evening meetings are held at the different houses every night. The subjects taken at these meetings are the lessons intervening between the Sabbath-school lessons. Some of the meetings are well attended. Many may be reached in this way who never go to church, or perhaps hear God's word for the first time.

Miss Finney from Monsourah writes:

Mr. Finney has just returned from attending the public examination of the school at Demas, and he is very much pleased with the work done by the school. The patrons of this school are largely Mohammedans, and they are all enthusiastic over the American school. One man said: "Two months in the American school is worth six months in the government school."

During the last month we organized a Women's Missionary Society here in Monsourah. Mrs. Finney is the president. Our pastor is not married, so we have not the proverbial pastor's wife to be president of all our organizations.

Miss Kyle from Ezbakeyah, Cairo, writes:

We are always glad when we can get Mohammedan girls to come to our schools, especially to the boarding school. Last week a little Mohammedan girl from Menoof was brought to us to be educated in the boarding-school. I was very much surprised at the father bringing her so far and leaving her entirely under our instruction and care, and also because she is of a high wealthy family and an only daughter. Her name is Zeinet, one of the popular Moslem names. We now have four Mohammedan boarders. Fatma, of whom we have often written, is still with us and much interested in her lessons. When Zeinet swore once or twice in my presence by the prophet Mohammed, as it is the custom of all true Mohammedans to use the name of the prophet freely, I did not say anything to her at first, thinking she would soon see that such expressions were out of place here. The second day I overheard Fatma having a private talk with her, and instructing her how she must do in school, and among other things she spoke of using the name of Mohammed. She said: "Don't use it here. We don't swear by Mohammed here, our talk is all nice talk." Placing Moslem girls under Christian influences has a wonderful effect upon them. Zeinet is about ten years old, and I hope we may be able to keep her until she finishes her education.

Miss Smith writes from Cairo:

A work has been going on for some time among the Bedouin Arabs in Fum El Khalege, a suburb of Cairo. About three months ago we were thrust out by one of their number, an elderly man who had made several pilgrimages to Mecca, which gave him power and authority over the others. One old lame man and the women of the camp were anxious to hear the word. The lame man, who was not able to walk, was sent off, at least he disappeared, and we were not permitted to return to visit them. This made us feel the necessity of working in some more permanent way to reach them, and a school for girls which had long been thought of was begun in a small room. Although the room was small and full of bugs, by white-washing and by using every means we could we were able to make it fit to stay in, but after taking the room we found that the character of the woman who lived in the house was such that we were obliged to give up the school and get another room. We have finally found one in a Moslem house, but we are liable to be put out at any time if our religion does not please them. Besides we must pay twice as much rent as any one else.

Notwithstanding all these drawbacks the school is growing and we now have a Sabbath-school on Sabbath afternoon, with from twenty to thirty present. Another camp of Bedouin Arabs is being visited twice a week, but we have not yet been able to get any of them into the school. However, more than half the names enrolled are Moslem.

India.

Miss Edith Fulton in writing of the work at Gujranwala says:

Miss McCullough, Miss Spencer and myself drove out last Saturday evening to a village, some four miles away, to have a prayer-meeting with the Christian women. Mrs. McCullough remarked as we were starting that probably we would find very few at home, and so it proved, as this is the harvest time, and both men and women are busy in the fields. But we found one old woman, and one or two others, who had returned from the fields; so we had a little meeting. As Miss Spencer and I had never visited this village before, of course the women must first learn who we were, etc. One little boy seemed to take quite a fancy to me and persistad in climbing into my lap. One of the women had brought home with her some wheat heads, and was getting ready to hull out the grain when we arrived. Seating us beside the door, she proceeded with her work, by putting the wheat heads into a hole in the ground, some eight inches in diameter, and pounding with a stout stick or club until the grain was loosened. Then she winnowed out the chaff. When this was done she, with the few others who had come, sat down and listened to us for a while. Then they wanted us to sing and let them go, for they had to return to the fields again, and it was then five o'clock. As the woman who had prepared and cleaned the grain told us how she would have to grind it, and make the bread for the family before they could have their evening meal, when she again came from the field, I thought to myself, how many of us under the circumstances would have been willing to have stopped for a prayer-meeting when night was coming on, and the flour was to grind and the bread to make at the end of a long hard day's work.

Our Synod met at Jhelum two weeks ago; also our Presbyterial missionary society was in session at the same time and place. The meetings were interesting, with a good representation from the various societies. While we were there, the new hospital at Jhelum, called "The Good Samaritan Hospital," was formally opened. A large number of English and native residents of the city were present at the opening. Dr. Johnson is pretty well equipped now for her great and good work.

We cull a single extract from a letter by Miss M. J. Campbell, which shows the growth of the girls' boarding school at Sialkot, sincethe vernacular course was adopted:

Our work is growing rapidly. At the last meeting at Jhelum the mission appointed a Committee to prepare plans for enlarging our school accom-

modations, which are very much needed. We have now a hundred boarders, and dare not take any more into our crowded dormitories, so we are refusing many girls these days just for lack of room. We are very thankful for this growth in the school and for the progress made by the girls during the past year. We have five of our own girls as pupil teachers, and they work remarkably well for such young girls. Three of them are not more than fourteen years of age, and one of them passed the late middle school examination for "girl's vernacular schools." It will not be long now till we can have a good supply of girl teachers; that is, if we can keep their people from marrying them off so early.

Miss Jean Morrison illustrates how one, in the line of duty, may become accustomed to danger without fear:

One of the things that has impressed me, as a "new" missionary is the utter nonchalance with which our missionaries daily encounter contagious diseases. For instance, the other morning Miss Martin and Miss Embleton came in from their city work just as breakfast was announced, when Miss Martin in a hesitating tone said: "Perhaps I had better change my dress before I go to breakfast; you know I was in that small-pox house this morning where the girl died last night." In consternation I said, "Mame, don't come near me; why didn't you come in the bath room door and change your clothes before you came into the rest of the house?" At this they both laughed heartily and told me it was such an every day occurrence that they thought nothing of it; the city is full of it. The day before, as Miss Martin sat teaching the women, a little girl all broken out with the smallpox leaned against her knee. Sometime I too may attain to such heroism, but the day is not yet. My years of American training along this line cannot be so easily overcome. The Martins have been enjoying a most delightful visit from Mrs. J. Campbell White and little ones of Calcutta. Mr. White is at present in England in the interests of the Y. M. C. A. work. Mr. and Mrs. Ballentine, Miss Dickey and I start for the hills next week.

A brief letter from Miss Cynthia Wilson says:

My sister and I came in from camp a little early that we might get some of our preparations made for home going before the hot weather came on. Our heavy boxes have been packed, and our furniture has been disposed of. Since then we have been working around Gurdaspur City. Over one hundred Christians have been baptized in our district since January 1st, and there are many more inquirers. It would be most delightful to help train these new converts in the new faith, but that work must be left for others to do. Our great regret is that there is no one to take our places for at least six months.

At the time of writing the Misses Wilson knew nothing of their mother's death, and the great sorrow awaiting them in the home land. But for the scarcity of helpers, these faithful missionaries would have come home a year ago, and enjoyed a few months with the dear mother who so longed to see them once more.

Before this issue of the MAGAZINE reaches its readers all of the missionaries now on the way home will have arrived and received the glad welcome from friends and relations, and we bespeak for them days of rest and quiet needed for restoration to health.

YOUNG PEOPLE'S DEPARTMENT.

PROGRAMME.

Suggestions for Junior Missionary Societies for August.

Description of school-life, foreign and freedmen; how the Bible is taught in their schools. How the little girl babies are treated in India. Condition of child wife in these homes. *Read leaflets, "Story of Lukia" and "Hun Hepsy."

Number of schools in Egypt, 161; number of scholars in these schools, 10,870. In India there are 160 village schools with 6,261 scholars, also a theological seminary, a college, four high schools and three middle schools.

Number of schools among freedmen, 11; number of scholars in schools, 3,037.

Let the leader impress on the minds of the children the advantage children, especially little girls, have in this country over those of India and Egypt, and the great responsibility of helping these little ones. This is a good time to interest the children in self-denial, to give to help educate one of these little girls.

Importance of schools in preparing for a native church, both foreign and freedmen, as it is through the people themselves that the work must be done.

"The main cause (of crime) seems to be universal neglect of education. True education is moral de-

NOTE.—These leaflets can be procured from Literature secretary—Story of Lukia, 1 cent; Hun Hepsy, 2 cents.

velopment, and the moral development of the masses should certainly receive its impetus from the ecclesiastical powers."—MARY F. LOVELL.

Booker T. Washington, born a slave, now the most prominent man of his race, says that "the Negro will rise in the world when he has obtained an education."

"To give a man a Christian education is to make him love God as well as know him; to make him have faith in Christ as well as to have been taught the facts that he died for our sins and rose again; to make him open his heart eagerly to every impulse of the Holy Spirit, as well as to have been taught the fact, as it is in the Nicene Creed, that he is the Lord and Giver of spiritual life."—ARNOLD.

A map of our missions of India or Egypt can be procured from Robert L. Latimer, 21 N. Front street, Philadelphia, Pa. Price, $1,25.

Bible Reading.

DEAR BOYS AND GIRLS:—There is a beautiful little prayer in Psalm cxliiii, 10, which we should do well to use every day of our lives. It is this: "Teach me to do thy will."

Is it not a glorious thought that the great and holy God will, in answer to our prayers, teach us to do what is pleasing to Him? The Psalmist knows that of ourselves we can do nothing which will please the Lord, and so in the next words he goes on to remind us of the power by which alone we can do so. "Thou art my God; Thy spirit is good; lead me into the land of uprightness." Yes, it is only when the Holy Spirit guides our lives that we can possibly do anything pleasing to God.

Let us think of four different ways in which we may please God. First, we may please Him by our prayers. In I Kings iii, 5-10, we read that when Solomon first became king, the Lord appeared to him and said, "Ask what I shall give thee." Solomon prayed not for great riches or honor, but he asked for wisdom to rule his people well. "And the speech pleased the Lord." Do we always try in our prayers to ask for things pleasing to God? If we ask for the things He has promised to His children, we know that it is pleasing to Him. And if we pray as the Lord Jesus taught us, that too is good in His sight. Most of us remember to use one of the forms of prayer He taught us—the Lord's Prayer—but many forget the other form—"Pray ye, therefore, the Lord of the Harvest, that He will send forth laborers into His harvest." Remember the great heathen world in your prayers, and ask God to send out many more missionaries to teach the heathen about the Lord Jesus.

Again, we may please God by our praises (Psalm lxix 30, 31.) How often we ask Him for blessings, and then when we receive them we forget to thank Him for them. It is a splendid cure for grumbling, to begin to count up our mercies and to thank God for them. Think of the many blessings we have by living in a Christian land, and how different our lives are from those of boys and girls in heathen countries. Think of the countless spiritual blessings we enjoy: the news of Christ's love, and of pardon of our sins through His blood; the precious possession of God's Holy Word, and of the gift of His Holy Spirit. Do not let us forget, too, to thank Him for the many answers to prayers in the foreign mission-field; for souls who have turned from idols to the knowledge of God. Look out for such subjects for thanksgiving. Indeed there seems no end to the things for which we ought to praise God.

Thirdly, we may please God by walking with Him, that is by keeping so close to Him all through our lives that we are always looking out for what He wants us to do. "Enoch walked with God," (Gen. v, 24,) and of no human being in Bible history do we get higher testimony than that borne of him in

Heb. xi, 5—"he pleased God." If two people are walking together they must wish to go in the same direction. That should be our aim, to be always seeking to follow just where the Lord would lead us—not standing still, but *walking*, that is going on, and learning each day more and more of the lessons He is longing to teach us.

There is one other way in which we may please God, and that is by being His witnesses. In 1 Thess. ii, 4, St. Paul tells how he preached the Gospel which had been entrusted to him, "not as pleasing men, but God." God has given to us that same Gospel, and it is for us to be His messengers to spread abroad the Good Tidings all through the earth. If we are walking with Him, we shall learn to see the world as He sees it. We shall look at its darkness and sin, we shall pray with very earnest hearts, "Teach me to do Thy will," and we shall ask God to show us how we can help more and more to send out His message. Some day we hope many of you boys and girls will carry out that message yourselves into heathen lands. But even now our Master wants you to "please" Him by being His little witnesses at home and at school, and to show by your lives of love, and obedience in lesson-time and in play-time, that you are trying to shine for Him.

Now let us look for a few moments at four results which follow if we do the will of God: First, He promises to those who please Him and keep His covenant that He will give them an everlasting name," (Isa, lxi, 4, 5.) Yes, if we have really made a covenant with God, and come to the cross of Christ to have our sins washed away in his blood, we have our names written in His book of life, and we have everlasting life in His presence assured to us.

In the second place, we have the promise of God being always with us. Christ sends out His witnesses in the same way as God the Father sent Him into the world, (John xx, 21.) And in John viii, 29, we read that our Lord said He was not alone, for "He that sent Me is with Me . . . for I do always those things that please Him." What a blessed thought that if we are seeking to please our Master, He will always be with us by His Holy spirit, to teach us and guide us in His service.

Again, we are promised that our prayers shall be answered if we "do those things that are pleasing in His sight," (1 John iii, 22.) Yes, all that we ask, if it be according to God's will, we shall one day receive, even though the time of waiting may be long.

Let us close our little talk about "pleasing God" by looking at a beautiful promise in Eccles. ii, 26, *R. V.*: "God giveth to a man that pleaseth Him, wisdom, and knowledge, and joy." What more can we want? Wisdom to know how best to work in His service; knowledge of His will and of His love; joy in knowing we are His redeemed children, and joy in the happy service of our Master.

Let us then pray constantly, "Teach me to do Thy will," and let us ask Him to show us how to do that will, and to fulfil to us all the precious promises made to those who thus please Him.

Little Light Bearers' Reception.

The morning of the 28th of May was dark and threatening, but the afternoon was bright and beautiful. All the clouds seemed to vanish and brightness and gladness to reign in honor of the Light Bearers' Reception of the 1st U. P. Church, Wilkinsburg, Pa.

The lecture room of their new church never was more beautiful; roses, orange blossoms with other sweet flowers were everywhere; the rostrum and the stairways leading to the class rooms were especially so, but best of all were the bright, happy loving faces of the many babies—Little Light Bearers—and the older boys and girls of the Junior Society. The boys acted as ushers; the girls took care of the babies and afterwards served tea.

The devotional exercises were conducted by

Mrs. A. G. Bruce, their superintendent. Mrs. Albert Stevenson, secretary of Monongahela Presbyterial Juniors, gave an interesting talk telling us of the marvelous work of the Juniors in the past and outlining the work for the coming year. Mrs. Bruce gave a short talk, which was encouraging as well as stimulating, and greater things can be hoped for in the coming year.

Tea was then served in the primary room where there was a long table, beautiful with flowers, around which, in high chairs, all the babies were seated. It was indeed a beautiful and touching sight to see those babes clustered like olive plants around the table, their mothers near them. Mrs. M. M. Patterson, the pastor's wife, said grace, after which they were served with rich milk (from dainty mugs which were the babies' souveniers) and crackers (Noah's Ark.)

Scattered over the lecture room were tea tables, from which the friends were served with tea, lemonade and small cakes. No admission fee was charged, but a collection was taken to defray the expenses. The children of this society seem to be all alive for missions and their church. They have an enrollment of 85, with an average attendance of 65. Twenty-nine babies are on the cradle roll. During the year their regular contributions amount to $30.43 while their thank-offering was the nice sum of $28.21.

The coldest day this past winter 90 children were in attendance at their meeting, it being the first day they were in the lecture-room of their new church. The superintendent, Mrs. Bruce, could only have had one regret that afternoon, which was that Mrs. N. Wylie Stevenson, General Secretary of Junior Work, was unable to be present.

If all friends of Junior work could only have enjoyed that pleasant reception, the social hour, the deep spirit of consecration that prevailed, they would, like the writer, have gone home to their own society greatly blest.

LILLIAN B. LONG.

EDITORIAL.

IN one respect the Erie convention was no exception to the others. There was the usual spirited discussion about the printing of the "Minutes."

The recommendation that the "minutes of the annual meeting entire, including statistics, be printed in July number of the Missionary Magazine and that all expenses of same be met by Magazine committee," was lost. Several plans were proposed and a motion finally prevailed that the Women's Board be instructed to publish the minutes and to sell them at the actual cost of publication. It is earnestly hoped that this plan will meet with general approval.

The Magazine Committee have never changed their opinion, formed by special observation and correspondence with all parts of the church, that if the object is to get the "minutes" into as many homes as possible, and to have them largely read, the July number of Magazine is the best instrument, not to speak of the large saving in postage. But if this advantage is to be more than offset each year by strong differences of opinion as to where the money should come from to meet the extra expense, the whole matter assumes a different phase.

It seems, after an inspection of the methods of other societies and conferences with some of their prominent workers, that in the difficulty concerning the printing of the "Minutes" our Society has been but sharing a common experience. We believe that all or almost all the older and larger and richer societies have long since adopted the method which carried at our meeting this year. If we can thus profit by their experience and save money to the society, and, what is of vastly more importance, avoid discussion, which, to say the least, takes much of the comfort and joy out of the work, we think we will as a society show our wisdom, and that great profit will accrue.

"By" is a little word, but it was the innocent cause of a very annoying typographical blunder in our last, as regards the article, "A Tribute to a Home Missionary,' (Mrs. Maria Gaston) from the pen of Mrs. Sadie Kirkpatrick, Tacoma.

Last year, considered remarkable for great conventions both sacred and secular, will be outranked by this. Already in the present year there has been enough "running to and fro" to have satisfied our ancestors for a quarter of a

century. The Christian Endeavor hosts are already beginning to marshal their forces, and the meeting, we are sure, will be worthy of the place and the occasion—the capital of the nation and the memorial of the "Father of his country."

Our own Christian Union, meeting in Omaha, "The Gateway of the West," links the West to the East, and so all of the country will be represented. Let fervent prayers ascend for all these meetings, for those who speak and those who hear; that speakers may have unction from on high and freedom from fear of man, and that hearers may have willing ears and obedient hearts; and for those who stay at home may the "prayer circle" be a great means of grace, for those who constitute it, and for those for whom it is constituted.

We are devoutly thankful that Miss Clara Barton and the Red Cross society have had such free entrance into the Turkish empire, to carry aid and relief to the afflicted Armenians. Notwithstanding reports to the contrary, which it is strange should ever have been circulated, word comes from the highest and most reliable authorities, both English and Americans, that the Red Cross has prevailed against the Yellow Crescent in carrying help to the distressed and oppressed. Let us show our gratitude by further gifts.

An exchange truthfully, but with a tinge of sadness, says: "The little grains of sand which get into the machinery prevent the smooth running of the wheels. The little irritation and annoyances even in Christian work, which are as harmful as they are unnecessary, are often the real cause of the breaking down of the worker. The hot-boxes on the train of our activities necessitate a stop, and the visit to the doctor's, with this verdict, 'Overworked;' and the remedy, 'Absolute rest,' might often be avoided if the machinery were lubricated with the oil of kindly forbearance and co-operation."

From time to time the papers read before the annual meeting at Erie, Pa., will appear in the MAGAZINE.

At the annual meeting the needs of the work of the W. G. M. S. were fully presented, and many expressed their determination to do more in their respective churches the coming year. Two months have passed since the treasurer closed her books. Do not wait until after the summer vacation before beginning the work of next year. Let plans be laid at once for an increase in receipts, and may the coming year be one of great spiritual power in all our borders. God *will send* the early and the latter rain.

Every possible effort should be made to introduce into each missionary society the little book prepared and published by order of the Women's General Missionary society called, "Information and Useful Hints for Missionary Societies," to be ordered from the Literature secretary. Our literature is fresh, helpful and instructive, and we suggest for this year a more thorough use of missionary literature, and an especial search for information bearing upon the work of our own church.

In some of our correspondence from Egypt, which we are compelled to hold till next month for want of space, comes the unwelcome news of the closing of the schools by the government because of the prevalence of cholera. There had

been cases here and there for some time, but it was hoped it would not reach any considerable proportions.

Postal Scintillations.

Erie, Pa., May 18.

I was most impressed with the interest and intelligence of the members of the convention about all parts of our work, and their greater knowledge and practical use of parliamentary rules.

LUELLA C. DONNAN.

Columbus, O., May 16.

The report of the Foreign Missionary secretary, Mrs. Mary B. Reid, was most interesting. The women of the United Presbyterian church should be thankful that they have a woman in this position who knows her part "by heart;" who is able to tell just what is needed and where, and is so thoroughly informed regarding the foreign work, and so earnest in presenting it.

Pittsburg, Pa., May 16.

The proceedings of the convention were intensely interesting and inspiring. The greatest impressions made upon my mind were those produced by the earnestness and zeal manifested by the members; also the solemn and pathetic services connected with the Thank-offering. May the renewed consecration of both officers and delegates lead them to accomplish still greater things for the Master. The convention, as a whole, was a complete success, to which the people of Erie contributed in no small degree. Yours sincerely

MRS. JOHN H. TAYLOR.

Pittsburgh, Pa., May 18.

Perhaps at no time during the entire convention did we enter more fully into the spirit of the Master's work, than when we listened to that most noble woman, Miss McKown, as still at work for her Saviour, she pictured in glowing words the awful degradation, physical, mental and moral, of the women in far away Egypt; as she pleaded most earnestly for more missionaries in the foreign field. Did not our hearts burn within us, and shall we not heed her earnest call for help? Shall we not do more for this cause this year than we have ever done, and shall we not pray for it as we never prayed before.

ALICE J. BARNETT.

Thomas, Pa., May 18.

From the first until the close of the meeting I was impressed with the number of sweet faces which seemed to be filled with the spirit of our Master. One could almost see the soul, filled with God's heavenly grace, shining in their faces, and know they had found peace, sweet peace, that wonderful gift of God's love. Some who have come through trials and sorrow are very near their Saviour. MRS. G. R. MURRAY.

York, N. Y., May 19, 1896.

I was greatly impressed by the necessity of the members of our missionary societies keeping in closer touch with the missionary work of the church, by reading carefully the Magazine, the Minutes and Statistics of General Meeting, and all the helps that are furnished by our church; also by the encouragement and inspiration given this convention, in the active part taken by our young women, whose words of cheer and devotion brought us all nearer the Master.

LIZZIE K. MUNFORD.

Albany, Ore., May 26, 1896.

A particularly impressive part of the program was the prayer of Miss McKown. What could be more fitting than that our gift of love and gratitude to God should be formally presented to Him by one who many years ago gave herself a living Thank-offering, and who now stands before us to testify of His faithfulness.

MRS. RILEY LITTLE.

Kirkwood, Ill., June 1, 1896.

The convention throughout left very pleasant recollections. The reports read of work accomplished showed what can be achieved of good by persistent effort and self denial. Words of trustful purpose, of sound counsel, of urgent appeal, were carried to every hearer, to bear a future harvest ESTHER MITCHELL.

June 1, 1895.

Our recent convention was good and helpful. I for one, was glad I was there; but I could not but regret that so little time could be had for the conferences, real practical face to face talks, where questions could be asked, on subjects we especially need information about; and also that time could not be found for more spiritual uplifting, in united supplication for Divine direction. Delegates who do not know of the forth coming of business difficult to be settled must often take time to consider the matter before making suggestions, or even voting intelligently. Hence precious time is consumed.

MRS. E. M. WILLIAMSON.

Thirty-eighth General Assembly.

The Thirty-eighth General Assembly of the United Presbyterian Church of North America, which recently met in this city, was both enjoyable and helpful. The enthusiasm of the great congregation, always inspiring, is perhaps particularly so to those living in isolated parts of the church, or who in far off foreign lands miss the good old mother tongue of English in service and song.

The great enterprises of the church were with few exceptions fully represented, and conferences, educational and devotional in character, lent spirit and interest to the work. Education received merited attention, and many pleasant reunions, both of college and seminary, were held.

Mrs. W. H. McMillen, of Allegheny, presented a satisfactory and encouraging report of the work of the Women's Board and General Society, and the courtesy of the Assembly was extended to the MAGAZINE, here in its home, for a few words in its behalf by Miss Sallie McDowell.

We had the pleasure of meeting quite a number of the editors of our church

papers, men who have been doing faithful, creditable cosmopolitan work for our denomination for many years.

The meeting many friends of former years, with whom the lapse in time has made no change in friendship, suggests the thought of Him who is the same "yesterday and today and forever."

STUDIES FOR MISSIONARY SOCIETIES FOR 1896.

AUGUST.—The School as a Missionary Force.
SEPTEMBER.—Advance in our Foreign Work in the Past Year.
OCTOBER.—Advance in our Home Work in the Past Year.
NOVEMBER.—Work Among the Freedmen and Indians.
DECEMBER.—A Century of Missionary Effort.

Program for August.

Subject—The School as a Missionary Force.
Opening devotions arranged by leader.
Roll Call, responses, current events in our mission schools in Egypt and India.
Four six minute papers.
First—The mission school: its relative place, importance and influence.
Second—The higher education: Boy's Training College, Assiout, Egypt.
Third—Sketch of mission schools in Egypt.
Fourth—Sketch of mission schools in the Punjab.
Secretary's minutes; Treasurer's report; Business.

"When the Christian missionary enters the country uninvited and secures the adoption of a religion which revolutionizes society, overthrows old systems of thought and life, introduces new methods and motives, establishes new relations and creates new conditions, the church which sends him assumes a certain responsibility, and must in simple equity, protect the results of its work and help the people adjust themselves to the new order of things. On mission fields the educator stands where high spiritual and material interests touch each other. His work forms the connecting link between the missionary and society at large, representing christianity in its broader relations to society."

"The whole work must be touched by the subtle influence of *skilled Christian teachers*, and so moulded to a high purpose as to become an elevating and illuminating power, transforming every boy and girl whom it reaches into a true missionary in the practice as well as the theory of life." . . . . .

Educational missions stand on the same footing as medical missions and industrial missions. In all three cases indirect methods are used to bring the heathen under the sound of the Gospel. There is no such justification for a medical mission apart from the Christian teaching and influence brought to bear upon the patients. There is no justification for an industrial mission apart from the Christian teaching and influence brought to bear upon the people among whom it settles; and there is no justification for an educational mission apart from the Christian teaching and influence brought to bear upon the scholars. Either may be right philanthropically, but neither is right as an expenditure of missionary money, except as an indirect agency for the preaching of the Gospel.

Dr. Duff once remarked that possibly the system of caste in India would yet be regarded as one of the most important and helpful factors in the great work of missions, his idea being that those despised classes who have least to hope from their own system, who have less self-complacency and less Aryan pride, may be the first to receive with readiness and delight the Gospel which respects their manhood, and proclaim the love of God, "who hath made of one blood all nations," and "all castes of mankind."

"High schools are the surest if not the only way of getting at the upper-class of boys and youths of India. Let me give one example. At a missionary society High school I found one hundred and fifty heathen boys of twelve to eighteen years of age. They had all learned English, and I addressed them with a straight message about Jesus Christ. They listened with intense eagerness. Where is the bazar preacher who ever gets such an audience as that? Yet the missionary in charge of that school gets it every day! Within the last three or four years several boys from that school, having arrived at the age the law allows them to change their religion, have embraced Christ, suffered overwhelming persecution, and stood firm. How could these boys have been got hold of any other way? As a matter of fact the upper class converts in India have been won through educational missions. Let us apply St. Paul's great principle to missions. "Diversity of gifts, but the same spirit; difference of administration but the same Lord; diversity of operation but the same God which worketh all in all."—*Selections.*

MRS. R. S. FINLEY.

OUR NEW THANK-OFFERING BOXES.

BY MARY CLOKEY PORTER, THANK-OFFERING SECRETARY.

READER, in imagination come with me to our Thank-offering headquarters, and look upon our new Thank-offering boxes for the coming year. On the face of these "blessing boxes" we find the significant words:

"For Daily Blessings
Our Tenth
Thank-offering
of
$75,000.
Blessed be the *Lord* who daily loadeth us with benefits.—Ps. 68: 19."

These words tell the story. Our next

offering, May, 1897, at Indianola, Iowa, will be our *tenth*, and we desire to give into the Lord's treasury at that time, a Thank-offering of $75,000, for His daily blessings.

On the back of the box we read, first, the heart question and answer of each person who is moved to give thanks unto the Lord.

The Individual.

"What shall I render unto the Lord for all His benefits toward me?"—Ps. 116:12. "I will offer the sacrifice of thanksgiving, and call upon the name of the Lord."—Ps. 116:17.

The Family.

Second, the Scripture exhortation to families. "Take ye from among you an offering unto the Lord: whosoever is of a willing heart let him bring it: gold and silver."—Ex. 35: 5. God accepts what is given for the support of His kingdom as an offering to Himself, and He expects and is well pleased with *free will* or *thank-offerings* from Christian households.

The Congregation.

Third, God's own solemn words of exhortation to his people collectively: "And none shall appear before me empty."—Ex. 25:15. "The silver is mine and the gold is mine, saith the Lord of hosts."—Haggai 2:8. "They shall come into the treasury of the Lord."—Josh. 8:19.

In token of gratitude to their Benefactor, not one of God's people should appear before Him in His courts at the time of the annual "Ingathering" empty handed. And in order to be *full hearted* as well as *full handed*, we should be careful to obey the law ordained on Mt. Sinai: "Offer unto the Lord day by day continually."—Ex. 28:38; Num. 28:6. If we have gold and silver, it is not our own—*all is His*, and He asks that we serve and honor Him with what He has given to us. But if He has not bestowed silver and gold upon us, He will accept an offering freely given *of what we have.*

The top of our new boxes tells us under whose direction they are to be sent out (free) to all who desire them: "The Women's General Missionary Society." The bugle note this society sends forth to the church for the future is, "At least one Thank-offering box in every home, and every inmate thereof a giver." Which will be the first banner congregation to respond: "A blessing box in every home?" Which presbyterial will be the first to report boxes in every congregation? (*Report to the Thank-offering secretary promptly.*)

On one end of each box, is the suggestion to the holder: "Keep a daily record of gifts on a small calendar." The worldly side of our nature may rebel as we read this and whisper, "It is too much trouble. Is there not danger of this manner of giving becoming a mere form?" But to this voice we should turn a deaf ear and let our minds dwell upon Him who *was not afraid of form* when he taught us to ask: "Give us day by day our daily bread." Luke 11:3; and who also spake to his people: "Let the offerings of sacrifices be given day by day, without fail."—Ezra 6:9.

On the other end of the box we find direction to the holder thereof: "Deliver the contents to your congregational society before April 8th."

On the bottom of our new boxes we find the words which form the basis of all giving, and which tell us what "we owe to the Lord." Read Malachi 3:10.

It will be readily seen in the description of our new boxes that no reference is made to the giving of "a penny a day." While the coppersmith has for nine years served us faithfully and well in the Thank-offering work, we desire to lay him aside with the past, and in the future have all *who are able*, to employ

the silversmith and the goldsmith to shape their Thank-offerings for the Lord. But to those who are *unable* to give of silver or gold, we would most tenderly repeat the words of 2 Cor. 8:12 —"If there be first a willing mind, it is accepted according to what a man hath, and *not according to what he hath not.*"

Orders for these new boxes will be promptly filled after June 20th, if sent to the Thank-offering secretary, care J. J. Porter & Co., 824 Liberty St., Pittsburg, Pa. As but nine months remain before the "Ingathering Day," please remember, "*The King's business requireth haste.*"

Report of Board for June.

The re-organization of the Board took place June 2, at the regular monthly meeting. The following were elected to serve one year: President, Mrs. Annie R. Herron; 1st V. Pres., Mrs. M. J. Stevenson; 2nd V. Pres., Mrs. Geo. W. McDonald; Rec. Sec'y, Mrs. Mary W. Porter; Treas., Miss E. J Sloan; Foreign Sec'y, Mrs. Mary B. Reid; Home Sec'y, Mrs. E. M. Campbell; Freedmen's Sec'y, Dr. C. Jane Vincent; Church Extension and Parsonage Fund, Mrs. Agnes P. Patterson; Thank-offering Sec'y, Mrs. Mary Clokey Porter; Literature Sec'y, Mrs. E. J. McPherson; Junior Miss'y Sec'y, Mrs. N. Wylie Stevenson; Railroad Sec'y, Miss E. D. Brown; Statistical Sec'y, Mrs. M. Jennie Stevenson.

Executive Committee—The officers of the Board, with the addition of Mrs. McMillan and Mrs. J. A. Grier. Finance Committee—Mrs. E. M. Campbell, Mrs. M. J. Stevenson, Mrs. G. W. McDonald, Miss E. J. Sloan; Auditor, A. F. Sawhill; Attorney, William Yost.

Allegheny Training School Committee: Mrs. J. A. Grier, Mrs. J. H. Ross, Mrs. M. H. I. Stewart, Miss M. M. Pressly, Miss Sarah McCormick, Mrs. Jos. Kyle, Mrs. Robt. S. Smith.

Dr. D. A. McClenahan, of the Allegheny Theological seminary, kindly met with the Board and outlined the course of study for the Training-school workers. The following is the course of study proposed:

"The Board is assured that arrangements are rapidly being made for The Allegheny Seminary Training School for Christian workers. Within a few weeks, probably before the printing of these minutes, circulars will be issued by the committee in charge of this work. The faculty of the Seminary will do most of the teaching, though there will be considerable help from other noted workers. It is the intention to have the instructions continue during the entire eight months of the Seminary year, though there will likely be special features during the month of October. Such topics as the following will be studied: The Plan of Salvation—the great doctrines of grace; The English Bible—studies in the Psalms, Job, Proverbs, Song of Songs, Acts of the Apostle, and the New Testament Epistles; Church History; Distinctive Principles of the United Presbyterian Church; Methods of Christian work; Baptism of the Holy Spirit for Service; Women's work. The study of the Bible and methods of work will be special features of the School. No tuition will be charged, and the school will be open from October 13 to May 19 to all Christian workers and Bible students who wish to avail themselves of the advantages offered."

The Thank-offering secretary reported total amount Thank-offering, $15,294.20; total designated, $2,392.68, to be divided in same manner as last year, viz: "All money designated for foreign, church extension and parsonage, all outside objects, and all expenses of the Thank-offering, to be first subtracted from the total amount of Thank-offering, and balance divided into four equal parts, one each for foreign, home, freedmen and church extension and parsonage funds."

Several regular monthly reports were

given. The Foreign sec'y has the business of the medical missionaries on hand not yet finished. The freedmen's secretary writes in regard to an additional tract of land for agricultural purposes. Decided not to purchase any more land at present. Church Extension presents applications for two loans; both granted.

The Chairman of the 1st Synod of the West, to meet in Youngstown, Ohio, Sept. 23, has notified the Board that one evening will be given to Women's work, and requests that a program be prepared for that time. A committee was appointed and will present a program to be used as requested. An adjourned meeting of the Board to be held June 16.

MARY W. PORTER, Sec'y.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 234 East 9th Street, Erie, Pa.]

Mrs. M. J. Stevenson, who had charge of the question box at the meeting of the General Society has kindly given its contents to the Drawer for publication. Thus they will reach and benefit thousands, when before they were only heard by a few hundred, and perhaps forgotten by some of them. We hope the Presbyterial Societies will remember this and furnish the editor of this department with the questions and answers given at their Presbyterial meetings.—ED.

QUES.—Will the Secretary of Freedmen state what stations in her judgment will need the most help from local societies this coming year?

ANS.—Prairie Bluff, Miller's Ferry, and Summerfield, Alabama; Chase City and Bluestone, West Virginia; Henderson, North Carolina.—C. J. V.

Q.—Do you think best to use the special lessons in the MAGAZINE?

A.—Yes, because they are carefully prepared by persons who give time and thought as to what will best increase interest in our meetings and work; also it is beautiful to think that all the women in our societies have their minds directed to the same subject, their prayers ascending to the throne of Grace in behalf of the same objects.

Q.—Are there maps showing our mission stations in India and Egypt? If so, where can they be obtained?

A.—In reply to this question, Mrs. N. Wylie Stevenson said that maps of our India and Egyptian mission fields could be had by addressing Dr. W. W. Barr. The following is an extract from a letter by Dr. Barr to Mrs. Stevenson:

"Replying I may say that our stock of maps of our Egyptian and India missions, published a few years ago, is not exhausted. We are still able to fill orders for them at a cost of $1.25 each, or $2.50 for the pair postpaid. They are in the office of our Treasurer, Mr. Latimer, and he can be addressed for orders, or any orders sent to me will be promptly alttended to. It is possible that ere long we may deem it best to have other and fuller maps of our missions printed; the first ones do not show the progress of the work for the past few years, especially the new central stations in the Delta of Egypt."

Q.—How shall we be able to get those not interested *to read* the excellent literature provided by our Literature committee when we do distribute it?

A.—One way to get persons not interested to read missionary literature, would be to have, in each local society, a Literature secretary. Let this person be informed as to the literature which she distributes; so much so that she can say, "Take this and read it for it has done me good." Then let the secretary follow this up by inquiries as to how the reading was enjoyed, what impressions were made, &c., &c. When persons know that they will be questioned as to what they have read, they will naturally think more about it. Let this be continued for some time, when in most cases an interest will grow, and when persons are interested, there is no trouble getting them to read.

Butler Presbytery.

The Women's Missionary Society of Butler Presbytery met in annual session at Freeport, May 4th and 5th, 1896.

The secretary, Mrs. Sam'l Dodds, being absent, Mrs. Sadie Leslie was appointed secretary pro tem.

The attendance was good, the interest deep, and the work done excellent. Two new societies, Bethel and Springfield, were added to our list. The delegate to the General Convention gave an excellent report, which was listened to with interest and profit.

The program as published was carried out. Miss May Boyd gave a good report, as presbyterial manager of Women's Association; also the young Women's Mis. Soc'y of Freeport. The latter reported two well sustained meetings each month, with contributions of monies and a barrel of butters, fruits and jellies. The report of the Junior Society of Freeport was given by Miss Grace McIntyre. We wish there were more young women's and Junior societies to bring in such reports, and we hope there will be.

The officers elected for the coming year were: pres., Mrs. A. B. Dickie; vice pres., Mrs. R. M. Sherard; second vice president, Mrs. F. A, Clark; Sec., Mrs. Sadie Leslie; Presbyterial manager of Women's association and cor. sec., Miss Mary Boyd.

The topic, Practical Results of Tithing, by Miss Kelly, of Grove City, was followed by a spirited discussion that will surely result in good. The women of the Presbytery seem to have more interest in the tithe question than the men.

The Thank-offering service was impressive. Many wished to know if they could give an acceptable Thank-offering to God, if they had not paid the tithe? It was a help to think and talk about it. The question box gave additional interest. The Thank-offering was $250.15; the contributions, $943.80.

Additional interest was given by the presence and remarks of neighboring clergymen. Freeport entertained us nicely and we thanked them for it. The closing address, "The Present Day Crisis," by Rev. W. I. Wishart, was a fit ending and an excellent address. Notice was given to change the constitution.

MRS. A. B. DIKIE, Pres.,
MRS. SADIE LESLIE, Sec.

Allegheny Presbyterial.

It is a serious business to be one of Allegheny Presbyterial's delegates to the convention of the W. G. M. S. Each one has a topic assigned her before she goes, and knows that, on her return, she will be expected to face a meeting of the Presbyter-

ial called for the expressed purpose of listening to reports from herself and her colleagues. Twelve women went to Erie, this year, and all but two reported at the Second Church, Allegheny, on the afternoon of May 26.

Foreign work, as presented at the convention, was reported on by Mrs. I. N. Patterson; Home Missions and Ministerial Relief, by Miss Elizabeth M. Kennedy; Literature, by Miss Clara Carson; Freedmen's Missions, by Mrs. R. H. Park; Junior Work, by Mrs. J. F. Kenning; Work of United Presbyterian Women,s Association, by Miss Anna Webb; the conference on Systematic and Proportionate Giving, by Mrs. J. D. Frazer; the Business of the Convention, by Mrs. G. W. McDonald. Impressions of the Convention were given by Mrs. M. F. Reed; and Mrs. W. J. McClintock's paper on Thank-offering was, in her absence, read by the recording secretary.

Mrs H. C. Campbell, by request, added a description of the Thank-offering service at the convention.

Those present, by a rising vote, pledged themselves to do everything possible towards securing the $75,000 thank-offering for next year.

—JENNIE B. WALLACE, Rec. Sec'y.

Concordia Presbytery.

The Ladies' Missionary Society of Concordia Presbytery held its fourth annual meeting at Concordia, Kas., April 15. The president, Mrs. Torrens, conducted the opening devotional exercises.

The address of welcome was given by Mrs. W. W. Kempton and responded to by Mrs. Lizzie Galloway, of Clay Center.

Mrs. G. E. Carnahan read an interesting paper on "How and why we should testify for Christ."

"Need of Home Mission work," was the subject of a practical paper by Mrs. Wall, of Jamestown.

"Loyalty to Christ" was read by Miss Carnahan, of Carnahan Creek, and "How interest those outside the church in Missionary work," by Anna Kimmal.

Mrs. McManis, of Fairview, read a paper on "Discouragements in our Mission work," and Miss Rea, of Idana, one on "Encouragements in Christian service."

"Loyalty to our Church," was written by Mrs. Moore, of Clay Center, and read by Miss Myrtle Park.

We were greatly encouraged by reports from several new societies. Our Presbyterial now numbers eight societies. The election of officers resulted as follows: Pres., Mrs. Torrens: 1st Vice Pres., Mrs. W. W. Kempton; 2nd Vice Pres., Mrs. N. Y. Strain; Rec. Sec., Mrs. Carnahan; Cor. Sec., Anna Kimmal; Treas., Mrs. McManis.

ANNA J. KIMMAL, Cor. Sec.

Kansas City Presbytery.

The W. M. S. of Kansas City Presbytery held its annual meeting in the 1st church, Kansas City, Kan., April 16, 1896. Fifteen delegates were present, representing nine congregations. Three congregations in the Presbytery sent no delegate. After the business session a good program was rendered.

The afternoon session was opened with devotional exercises and Bible reading, by Mrs. J. H. McLaughlin, of 2nd Topeka, followed by a paper on "Thank-offering," by Mrs. Kirkpatrick, of Nortonville. After this Mrs. Park, of 2nd church, Kansas City, Mo., read a good paper on "The Model Presbyterial Society." A conference on "Self denial for Christ's sake" was led by Mrs. Hughes, of the 1st church, Kansas City, Mo. Many took part in the discussion. Mrs. Wm. Barclay, of Kansas City, Kan., read a paper on "Talk."

At the evening session a paper on "The Missionary Spirit" was read by Mrs. Heuston, of Liberty Mission. A "Missionary Calendar" prepared by Mrs. A. McGuire, of 1st Topeka, was presented. It was made up of extracts of letters from missionaries in India and Egypt.

A paper on "Theory put into practice" was read by Mrs. Douglas, Dennison, Kan. This was followed by one on "The Model Missionary Society," by Dr. Eva Cunningham, of Lawrence. A letter from Mrs. Anna P. White, of Cairo, Egypt, was read by Mrs. M. S. McClellan. The report of committee on resolutions was then adopted, followed by singing and benediction.

The following officers for the ensuing year were elected: Pres., Mrs. Dr. McLaughlin, Topeka, Kan.; 1st Vice Pres., Mrs. M. S. McClellan, Kansas City, Kan.; 2nd Vice Pres., Mrs. Douglas, Dennison, Kan.; Rec. Sec., Mrs. Y. F. Ross, 801 E. 14th St., Kansas City, Mo.; Cor. Sec., Mrs. W. H. English, Kansas City, Mo.: Treas., Mrs. Pattison, Topeka, Kan.

The reports from local societies were all quite full. The treasurer's report shows a total of $227.80 raised during the year. It was decided not to send a delegate to W G. M. S., on account of the expense.

LIZZIE L. BARCLAY, Sec. pro tem.

Sidney Presbytery.

The Annual Convention of the Women's Missionary Society of Sidney Presbytery was held in the United Presbyterian church of Belle Centre, O., April 7 and 8, 1896. Four sessions were held, all well-attended and much enjoyed. The enrollment of delegates showed an attendance of thirty delegates, representing twelve societies and two mission bands. The reports from local societies showed that much good work had been done, and the report of the presbyterial treasurer an increase of the contributions over those of the previous year. An excellent programme was carried through successfully. Friendly greetings were extended to the convention by representatives of the Presbyterian, Methodist, Covenanter and Disciple churches.

Mrs. R. M. Dickson, of Piqua, our delegate to the Women's General Missionary Society, gave a full and well-prepared report of the convention, which brought the proceedings vividly before our minds.

A number of papers, which showed much thought and study in their preparation, were listened to with interest. We were told of the many "Open Doors" for mission work, by Mrs. E. E. Cleland, of Sugar Run. "The female missionary indispensable in foreign fields" was treated of by Mrs. M. P. Robb, of Sidney. "Systematic Giving" was advocated by Mrs. E. H. Huston, of Scotch Ridge. "What have we as Christian women to do with the Sabbath question?" was answered by Mrs. Mansfield, of Belle Centre. "Motives for and hindrances to Mission Work," were enumerated by Mrs. J. F. McKnight, of Findlay; "How can we best work for the evangelization of the unconverted in our home field?" was discussed by Miss Mary Aiken, of Bellefontaine, and Mrs. E. Clemons, of Kenton. "The Prophecies of Egypt, present and future, illustrated," were brought before us by Mrs. S. A. Rogers, of Northwood, who also read an interesting letter describing "A Morning's Zenana Work," written by Mrs. Nichol, of Luxor, Egypt.

A conference of life and interest, participated in by a number of persons, on the subject, "Do we find encouragement in working for the cause of Missions?" was opened with a paper by Mrs. Jennie Ryan, of Huntsville.

A memorial service was conducted by Mrs. M. E. Reeder, of Silver Creek. Eight of the missionary workers of our presbytery have been called to their heavenly home during the past year. Loving tributes were given to the memory of Mrs. Mary Murch, mother of Rev. Chauncey Murch, of Egypt; Mrs. Mary Renwick, Miss Mattie Wallace and Miss

Sarah Walker, of Huntsville; Mrs. Phebe A. McKinnon, of Bellefontaine; Mrs. Rebecca Denman, of Piqua, and Mrs. Minnie Dodge and Mrs. Jennie Currie, of Sugar Run.

An especially interesting feature of the convention was the hour devoted to the children and young ladies. This service was conducted by Miss Sadie Fulton, of Belle Centre, and consisted of recitations and songs by the little ones, and the reading of missionary letters, one from Mrs. Johnson, of Miller's Ferry, Ala., and one from Mrs. Anna B. White, of our Egyptian mission. The convention gave a vote of thanks to these missionaries—Mrs. Nichol, Mrs. Johnson and Mrs. White, for their interesting letters relating to their work.

At the evening session the Thank-offering service was held and the Thank-offering amounted to $200. The main feature of this session was an address by Rev. J. Knox Montgomery, of Cincinnati, on the subject, "Help Somebody." This excellent and stirring address held the rapt attention of the large audience present, which expressed its appreciation by giving to Mr. Montgomery a rising vote of thanks.

The following officers were elected for the ensuing year: Pres., Miss Lizzie Waddle; Vice-Pres., Mrs. J. J. Huston; Rec. Sec., Miss Abbie A Robb; Cor. Sec., Mrs. T. Robinson; Treas., Mrs. G. W. Hamilton; Sec. of Junior Work, Miss Sadie Fulton. Miss Lizzie Waddle, our president, was elected delegate to the Women's General Missionary Society.

The convention adjourned to meet again next April, and the visitors departed with pleasant memories of the delightful entertainment received both in the church dining-room and at the homes of the people.

MISS LIZZIE WADDLE, Pres.
MISS ABBIE A. ROBB, Sec.

Des Moines Presbytery.

The Women's Missionary Soc. of Des Moines Presbytery met in annual session at Summerset, Iowa, March 31 and April 1, 1896. The president, Mrs. Calhoun, of Indianola, led the opening devotional exercises, and after the society had been cordially welcomed by Mrs. Jamieson, and had responded through Mrs. W. F. McConnell, delivered her annual address.

Rev. Jamieson spoke to us on the Gospel command for mission work.

Roll call showed twenty-two delegates present representing fourteen Women's and three Junior missionary societies. Recitations were well rendered by the Misses Cliff Brown, Vena Stewart and Pearl Anderson.

A conference on the subject, "Stumbling Blocks in the way of Mission Work," was ably opened by Mrs. Lindsey.

Two interesting papers were read: "The Christian Life a Life of Service," by Mrs. S. C. Porter, and "How to reach the Women of our Congregation," by Mrs. Gibson.

"Temperance and Mission Work," was the topic for discussion, led by Mrs. Forrester.

Mrs. Ferguson gave very helpful suggestions concerning "Mission Bands."

A pretty drill was given by Summerset Juniors.

The Thank-offering amounted to $170.30.

Resolutions were adopted pledging ourselves to diligent work in forwarding the cause of temperance; expressing our sympathy for Miss Cynthia Wilson in her deep sorrow in the death of her mother, and extending our thanks to the ladies of Summerset for their hospitality.

The following officers were elected: Pres., Mrs. R. A. Evans, Pitzer; 1st Vice-Pres., Mrs. Gowdy; 2nd Vice-Pres., Miss Schooler; Sec., Miss Nellie Rogers; Treas., Mrs. Anna Dowell, Indianola. Jun. Sec., Mrs. Burnside, Oskaloosa; Leaflet Sec., Mrs. Gibson, Monroe; delegate to W. G. M. S., Mrs. A. J. Barnes, Knoxville.

The next meeting will be held at Monroe, Iowa, March, 1897.

NELLIE W. ROGERS, Sec.

Mrs. J. C. Carey.

A tribute of love from the ladies of the missionary society of the Third United Presbyterian church, of Xenia, on the death of Mrs. J. C. Carey, Jan. 19, 1896.

In the death of our sister our society has lost one of its first and oldest members and an earnest and efficient helper, demonstrating her loyalty to her Master and his cause by her faithfulness, for which the reward is so precious—a crown of life.

In the last year of her life, she had been a great sufferer, but by her patience and unwavering faith in her Master, she testified to the truth as it is in Jesus, when He said, "All things work together for good, to those who love God."

We will cherish the memory of our much loved sister, and while we greatly miss her, we know our loss is her gain. Precious in the sight of the Lord is the death of his saints.

May God bless the sorrowing husband, daughters and sons, in this hour of bereavement. As an assurance of our sympathy we send a copy of this tribute to her family.

MRS. DR. MOOREHEAD,
MRS. ANNA HIBBEN.

Mrs. Martha E. Wilson.

A tribute of love from the Concordia Presbyterial Society to the memory of Mrs. Martha E. Wilson, who died March 16, 1896.

She was the mother of our faithful missionaries in India, the Misses Cynthia and Rose Wilson, who have been looking forward so eagerly to a meeting with the loved one, but the Master willed it otherwise.—John 13:7. Although almost a stranger to most of us, we feel drawn to her with cords of love through her daughter, Mrs. Geo. M. Simpson, who is President of one of our congregational societies.

In this admonition we hear the voice of God saying "Be ye also ready."

We deeply sympathize with the sorrowing family and commend them to our loving Father "who doeth all things well." Ripened in years and fully prepared for another life, she passes on to enjoy the reward of a life well spent.

MRS. NANCY Y. STRAIN,
MRS. FANNY Y. KIMMAL, } Com.
MRS. SUSAN G. PARK.

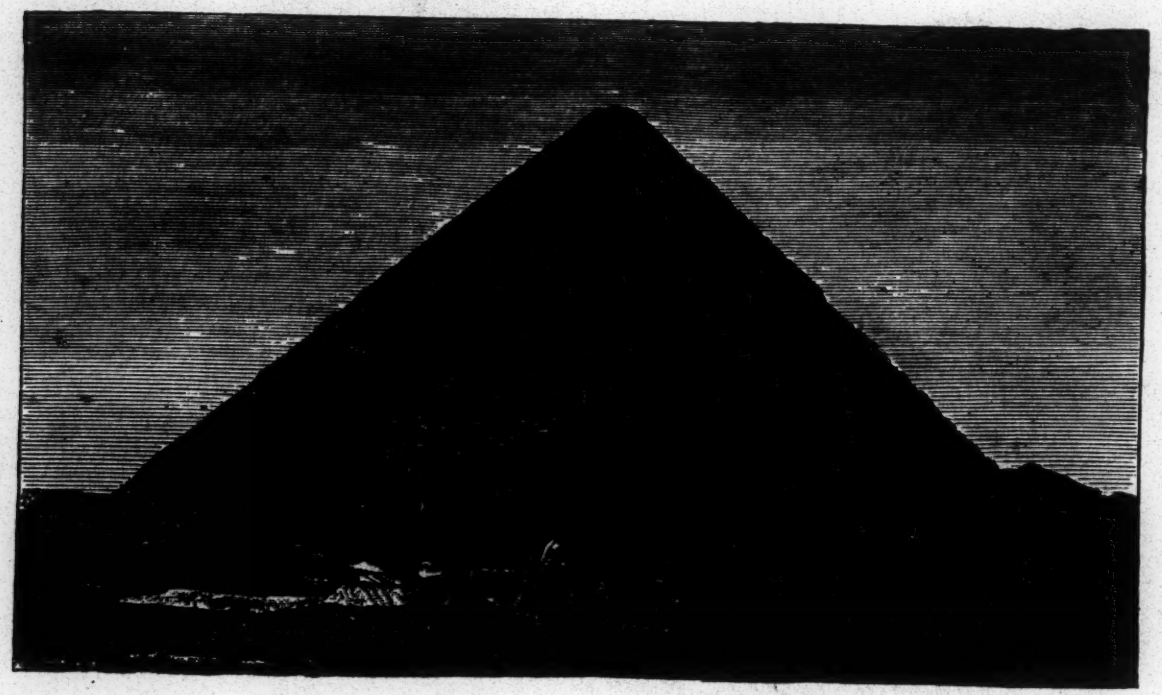
Mrs. Bella Scott—Miss Margaret Cowden.

Token of respect from the Ladies' Missionary society of Venice, Pa., to the memory of Mrs. Bella Scott and Miss Margaret Cowden.

Our society has recently been called to mourn the death of two very earnest and zealous members. Their quiet, cheerful disposition, their Christian walk and conversation endeared them both to us. For their energy and willingness, as also their great ability to share work undertaken by the society, especially as leaders of mission band, they deserve great praise. Their work while in conducting their meetings, their wisdon and counsel and above all their prayers are greatly missed; but while we mourn our loss let us chide our grief and say, "Our loss is their eternal gain," and cheerfully submit to the orderings of providence, who in infinite wisdom and mercy directeth all things aright, trusting that we may be blessed with the presence of the same spirit of resignation and comfort which these departed ones experienced.

Let us extend heartfelt sympathies to the bereaved families, commending them to the Father who alone can comfort through affliction, and in whose service they were so faithful.

MRS. ANNA M. SCOTT,
MRS. J. T. COWDEN, } Com.
MISS MARY MAWHINEY.



GIZEH PYRAMID.